



*John*

*et sculpsit*

*es Reverendi in Christo Patris D.  
is Patrick Eliensis Episcopi.*



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T H E  
Book of Job  
PARAPHRAS'D.

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B Y  
SYMON PATRICK, D. D.  
Now Lord Bishop of Ely.

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Ecclus. 11. 5.

*Gold is tried in the Fire, and acceptable Men in the furnace of Adversity.*

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THE

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To the Right Honourable

WILLIAM,  
Earl of BEDFORD,

Knight of the most Noble Order of the  
GARTER, &c.

My very good Lord and Patron.

My Lord,

**T**Hough I have not pursued the design,  
which I have long had in my thoughts,  
of making some publick acknowledgment of  
my obligations to your Lordship, for placing  
me, when I thought not of it, in this Station  
which I hold in Covent-Garden: yet I have  
onely deferred it, till the most proper oppor-  
tunity, as it seems to me, for this small ex-  
pression of my gratitude. For I could not  
have prefixed your Lordship's Name to any  
Work of mine, which I believe would have

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## The Epistle Dedicatory.

been so acceptable, as this wherewith I now present you ; desiring it may remain as a lasting Testimony of the sense I have of the favours I have received from your Lordship. In whom, as I have always observed a particular Veneration and Affection for the holy Scriptures, so I know to be a constant Reader of them: And therefore humbly offer this assistance to your Lordship for the understanding of the oldest Book (as I have shown) of that Sacred Volume, which, I am confident, you esteem above all earthly Treasures.

There have been many large Volumes written for its Explication; which will cost abundance of time and pains to peruse; and after all, the design and scope of the Whole may not be understood, while the Readers mind stays so long, in the several Parts. I have therefore taken quite another course, and only given the sense of it in a compendious, but perspicuous Paraphrase (or Metaphrase rather, as the Ancients would have called it) which is not much longer than the Text, put into other words. It would have been more easie

## The Epistle Dedicatory.

*easy to have enlarged it, than it was to make it thus short: which I the rather chose to do, not meerly because it will be more usefull for those who have little leasure, or less money; but because thereby I have preserved, I perswade my self, the Majesty of the Book; and made it still look not like the Word of a man, but, as it is indeed, the Word of God.*

*Which I could never have presented to your Lordship and the World, more seasonably than now; when the State of our affairs is so dangerously perplexed, that we cannot stand upright, nor preserve our souls from sinking into the saddest fears, or discontents, or some such troublesome passion, without a strong confidence in the most Wise, Just, and Mercifull Providence of the Almighty: which orders things, in unsearchable ways, to the good of those that stedfastly adhere unto him in faithfull Obedience. Which is so admirably represented in this holy Book, that one cannot read it seriously, and not be moved to resign the conduct of our selves and all that concerns us unto God's most blessed will and pleasure;*

## The Epistle Dedicatory.

to wait patiently for him, as the Psalmist speaks, and keep his way ; not to be disheartened by any trouble that befalls us, much less forsake our integrity: but still expect the End of the Lord, as S. James speaks, i. e. the issue to which he will bring our troubles ; persuading our selves that he is very pitifull, and of tender Mercy. — And therefore, as he doth not love to grieve us by laying afflictions on us ; so is wont many times to bring the greatest good out of the greatest evill: and to produce it by such unexpected means, as shall surprize us with the greater admiration of his Wisdom and Goodness.

For a great Reader of Ancient Writers tells us, “ He hath observed in the Histories  
“ of all Ages, that the great events which  
“ determine the fate of great Affairs, do  
“ happen less frequently according to design,  
“ than by accident and occasion. Our enter-  
“ prizes here below are deriv’d from above ;  
“ and we but Engins and Actors of pieces  
“ that are compos’d in Heaven. Homo  
“ histrio, Deus verò Poeta est. God is  
“ the



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“ the Sovereign Poet, and we cannot refuse  
“ the part which he appoints us to bear in  
“ the Scene. All our business his to act it  
“ well; chearfully complying with his Orders  
“ concerning us, and submitting our selves to  
“ the direction of his Providence.

To which, and all other Religious Courses, did we more heartily apply our selves, there is no doubt but that in this Book we might read God's gracious intentions towards this Church and Kingdom. Which his most mercifull Providence would bring, as he did his Servant Job, through all these clouds which now incompass us, into a splendor incomparably beyond all that, wherein hitherto we have appeared. Why should we despair of it, when he shews by the unexpected discovery, which he hath made, of the designs of our Enemies against us; that he hath no mind to cast us off; if we will not carelessly cast away our selves, by the continued neglect of our duty to him?

God of his infinite goodness, awaken all our hearts to make such a good use both of

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that deliverance, and of our present distress  
(which is so great, that we see no way out  
of it, but by his power alone to whom Job  
owed his resurrection) that we may, in the  
issue, be the more happy and the better esta-  
blished, for having been so miserably unsettled.  
In which prayer, I am sure your Lordship  
will cordially joyn with,

My Lord,

April 19.  
79.

Your Lordships most humble

and affectionate Servant,

Sy. Patrick.

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# THE PREFACE.

**T**HE study of the Holy Scriptures is so much recommended to us by the Scriptures themselves, and hath been judged so necessary by the holy Doctors of the Church, that *S. Chrysostome* (who was wont to press this duty with great earnestness, not only in his Sermons, but in his private discourses with his people) adventures to say, \* that a man cannot, he cannot be saved, unless he be conversant in this spiritual reading. But as the neglect of them is very dangerous, when men are able to read them; so the reading them without understanding, must needs be unprofitable. Though a Christian (as the forenamed great Person speaks) can no more be without the Scriptures than an Artificer without his tools; yet we must acknowledge that he will make but ill work with them in many places,

\* *Horn. 3. in Lazar.*  
*Tom. V. 243.*

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places, unless he be instructed how to use and apply them to the purpose for which they were designed. Whosoever therefore shall assist the minds of Christians by giving a clear meaning of them (in which that holy Father employed much of his time) it is certain doth great service to God, and to their Souls. For this contributes much to the honour of the Holy Scriptures (which want nothing to make them revered by considering men, but to be understood) and it invites men to the reading them, and it conveys the heavenly truth easily and delightfully into their minds.

Which hath moved me to attempt the explaining of the most ancient Book in the whole Bible, by way of a short Paraphrase. In which if I have not always tyed my self to our English Translation (which ever gives an excellent sence of the Original words) it was because I thought another meaning sometimes more agreeable to the whole discourse: which I have endeavoured to carry on coherently from first to last. But if the matter would bear it, I have, when I met with a word of two senses, expressed them both. And where I found any difficulty I consulted with such Interpreters as are of best note in the Church: being unwilling to do any thing without the warrant of some or other of them. I was forced indeed here and there to follow only my own judgment;  
but

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but not without the appearance of very urgent reasons : of which if I should give an account, by adding notes to those places, it would make this, which I intend for common use, swell into too big a Volume. I have only therefore (in the Argument prefixed to each Chapter) pointed to such Histories in the Bible as may help to illustrate some passages: and shewn how the dispute is managed, till God himself determine it.

But there are two things, of which I think my self bound to give a larger accompt ; to avoid the imputation of such novelty, as may be justly censured. The *One* is, That I have interpreted those three known verses in the XIX. Chapter, 25, 26, 27. not of *Job's* resurrection from the dead at the last day, but of his restauration to an happy estate in this world ; after he had been so sorely afflicted. There are many, of no mean esteem, (Mr. *Calvin* amongst the rest) who have done so before me ; in following whom, I do not forsake the sense of the ancient Doctours. For though I take that to be the literal sense of the words, yet I doubt not there is another more secret and hidden, which lies covered under them ; and that we ought to look upon *Job's* Restauration (and so I have always explained it) as a notable type of the future Resurrection of our Bodies out of the Grave. And accordingly our Church hath very fitly applied the words (as many of the Fathers do)

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do) to this purpose ; in the Office for the Burial of the Dead.

St. *Hierom* (or the Author of the Commentaries upon *Job* under his name) is my Guide in this business: who saith no more than this, that *Job* in these words, *resurrectionem futuram prophetat in Spiritu*, prophesieth in the Spirit the future Resurrection. Now the words of the Prophets had commonly an immediate respect to some thing which was then doing or shortly to be done, besides that sence which the Holy Ghost directed them to signify in the latter days. And so had these words of *Job*; of which that Father indeed gives us only the Mystical sence, but he doth so in many other places of that Book, where it is certain and acknowledged, the holy man had another meaning, in which he was more nearly concerned. I shall refer the Reader only to one place in the *First* Chapter: where he saith

\* And so he saith in his Preface, *Figuram Christi portavit. And in his Conclusion XLII. 14. Figuram manifestè habuit Salvatoris.*

that *Job* did *ferre typum Christi* \*, and therefore expounds those words, *ver. 20, 21.* in this manner, *He fell on the ground when he emptied himself of the form of God, to take on him the form of a Servant: and came naked out of his Mothers Womb, being not aspersed with the least spot of Original Sin.* He that will may read what follows, and see how he only sets down a mystical sence,



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sence, when it is certain another (upon which that is built) is first intended. And so we are to take his exposition upon these words, which *secundum mysticos intellectus* (as he speaks XXXVIII. 16.) according the hidden interpretations, are to be understood of the Resurrection of the dead at the second coming of Christ: but relate in the first place to *Job's* resurrection out of that miserable condition wherein he lay, which was a figure of the other. “ They therefore who interpret these “ words otherways (to speak with that Father in his Commentaries upon *Ezekiel* “ XXXVII. 1, &c.) ought not to make me “ ill thought of, as if by expounding them in “ the literal sence only, I took away a proof “ of the Resurrection from the dead. For I “ know there are far stronger testimonies (of “ which there can be no doubt nor dispute) “ to be found for the confirmation of that “ truth. On those let us rely, on the plain “ words of Him who is the Truth) and of “ whom *Job* was but a Figure) which are abundantly sufficient to support our faith: “ and let none imagine, that we give occasion to Hereticks (as he speaks presently after) if we deny these words to be meant of the general Resurrection.

The Second thing of which I am to give an account is, that I have not expounded *Behemoth* to signify the *Elephant*, nor *Leviathan* to signify the *Whale*: because many of their Characters

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raciers do not agree to them; but every one of them to the description which the writers of Natural History have given of two other Creatures. And therefore I have herein followed the guidance of that excellent Critick *Bochartus*, who takes the former for the *River-horse*, and the latter for the *Crocodile*: as I have expressed it in the Margin, but put neither of them in the Text. For I leave every one, as our Translators have done, to apply the words to any other Creatures, if they can find any besides those now mention'd, which have all the qualities that are here ascribed to them.

I have adventured also in the beginning to add a few words, as the manner of Paraphrasts is, to give an account of the time when *Job* lived, which seems to have been before the *Children of Israel* came out of *Egypt*. For though there be plain mention, of the drowning of the *Old World*, and the burning of *Sodom*, in this Book, yet there is no allusion to the drowning of *Pharaoh*, and other miraculous works which attended their deliverance. Nor is there any notice taken of that Revelation of God's will to *Moses*, when *Elihu* reckons up those ways whereby God was wont to discover himself to men. Such like

*Lib. I. contra Cel-  
sum, p. 305.*

reasons moved *Origen* \* to say that *Job* was ἀρχαῖτε-  
ρον ἢ Μωϋσῆος αὐτῆς, more  
ancient than even *Moses* himself: and *Euse-  
bius*

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*bis* \* to pronounce that he was before *Moses* two whole Ages. Which is conformable to the opinion of many of the Hebrew Writers, who (as Mr. *Selden* observes †) think *Job* lived in the days of *Isaac* and *Jacob*. The judgment of other Eastern people is not much different from this, as may be seen in *Hottinger's Smegma Orientale* ||.

\* *Lib. I Demonstr. Evang. Cap. 6.*

† *Lib. VII De Jure Nat. &c. Cap. 11.*

|| *Pag. 381, 452, 453.*

And therefore one Use we may make of this Book is, to inform our selves what are the true natural dictates of humane reason; which teaches greater Chastity than many Christians are now willing to observe; strict Justice, both private and publick; compassionate Charity to those who are in need; together with a pious care to please God, and to worship and confide in him alone: as we may learn here better than from any other Book in the World. For in the XXXI. Chapter, *Job* gives such a character of his Life, with respect to all these, as declares both that there is a Law written in our hearts, and what instructions it gives us, if we will attend to it. There is not the least syllable that we read concerning his being Circumcised, or observing the Sabbath, or such like parts of the Mosaical Discipline, which assures us he was neither a natural *Israelite*, nor a *Proselite* (as St. *Austin* speaks \*) and yet he

\* *Lib. XVIII. Cap. 47. De Civit. Dei.*

found

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found such a rule of life in himself, that, by the assistance of the Divine Grace, he ordered not only his outward actions, but the inward motions of his mind after such a manner, as is *not unsuitable to the Evangelical Doctrine of our Saviour*. They are the words of *Eusebius* in the place forenamed ; where he doth not fear to add, that *the Word of Christ hath published to all Nations that most ancient manner of Godliness which was among the first Fathers : so that the New-Covenant is no other than that old godly polity, which was before the times of Moses*. I may add before the time that *Abraham* was Circumcised ; when as *St. Chrysostom* speaks

very significantly \*, ἀρχαί  
\* Upon Rom. II. 14. ἀντὶ τοῦ νόμου τὸ συνειδὸς καὶ λογισμὸς,

*Their Conscience and the use of reason sufficed instead of the Law.*

The Hebrew Books indeed are full of discourses concerning certain Precepts, which all mankind after the Flood observed, but cannot all of them be deduced from the principles of Reason. They call them the VII. *Precepts* of the Sons of *Noah* : who delivered them, they say, to all his Children by whom the World was peopled ; and therefore the *Israelites* ever exacted the observance of them from all those *Gentiles*, whom they admitted as Proselytes at large to their Religion. Two of those Precepts concerned their duty toward the blessed Creator : the next *Four* respected their duty towards their Neighbours : the *Last* for-  
bad

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bad cruelty towards other Creatures. They are reckoned up commonly in this order. I. Concerning *Strange Worship*, or Idolatry. II. About *blaspheming the name of God*. III. About *Murder*. IV. About the *uncovering of Nakedness*, or all filthy mixtures. V. About *Theft and Rapine*. VI. About *Judicatures* and Civil Government; to make the other Precepts more carefully observed. VII. About *not eating of any flesh which is cut off from any Animal alive*. The Authors that treat of these are innumerable; among whom I shall only mention *Maimonides*; who thus delivers his opinion of them in his *Treatise of Kings*, Chap. IX.

“ *Adam* the first man received commands  
“ about *Six* things (which are those first a-  
“ bove-mentioned) from whence it is, that  
“ the Mind of Man inclines more pronely to  
“ them, than to the rest of the Commands  
“ which we have received from our Master  
“ *Moses*. Besides these, it is manifest, *Noah*  
“ received another, according to what we  
“ read IX. Gen. 4. *Flesh with the life thereof*  
“ *you shall not eat*. And thus things stood  
“ throughout the whole world until the days  
“ of *Abraham*; to whom there was superad-  
“ ded the Precept of Circumcision.

But as there is not the least sign that Circumcision was part of *Job's* Religion, so there is no footstep at all remaining of his observance of the last of those VII. Precepts, which they say all the Sons of *Noah*, who were pious,

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\* Mr. Selden L. ult.  
*de Jure Naturali, &c.*  
Cap. II.

carefully obeyed. A great man of our own Nation \* hath sifted this business with as much diligence as is possible; but after all his search, he is fain to stop at those first *Six* Precepts delivered to *Adam*. For though this general Character be given of *Job* in the beginning of the Book that he was a perfect, or simple, and upright man, fearing God and eschewing evil; and in the XXXI. Chapter, and other places, there are particular instances given of his abhorring *strange Worship*, (v. 26.) *Blasphemy*, (Chap. I. 5.) *Murder*, (XXXI. 29, 31.) *Adultery*, and other filthiness, (*Ib.* v. 1, 9.) *Theft*, *Rapine* and *Deceit*, (v. 5, 6, 7.) for the punishment of which he mentions *Judges* in his days, (v. 11, 28.) and was himself one of the chief: (XXIX. 11.) Yet there is not so much as one word to be found, that I can discern, concerning the *Seventh* Precept; whether we understand thereby eating flesh with the blood in it; or, which is more likely (because other Nations that were not Jews, might lawfully eat that which died of it self, XIV. *Deut.* 21.) eating that which was cut alive from any living Creature.

Which makes me think that it was not so generally known, as the Jews now pretend; till the memory of it was revived by *Moses*, among whose Ancestors the Tradition was more carefully preserved, than in other Nations.



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ons. For *Job*, and such like pious persons, seem to have been governed by those Precepts only which the first Man received ; that is, the dictates of Natural reason. According to those words of *Tertullian* in his Book against the Jews: where Chap. 2. he contends that *before the Law of Moses written in Tables of Stone, there was a Law not written, which was naturally understood, and observed by the Fathers* : Which he elsewhere calls the *Common Law, which we meet withal in publico Mundi, in the streets and high-ways of the world, in the natural Tables* : which mankind having broken, our Saviour came to repair and renew ; abrogating the Law of *Moses*, in which the Jews had placed too much confidence, while they neglected these natural Precepts. Or rather He hath not only ingaged us by his holy Sacraments to observe those more strictly, but raised them also to a greater height of purity ; according to that of *St. Chrysostome*, in his Book of *Virginity* : *We are to shew greater Vertue, because now there is an abundant Grace poured out ; and great is the gift of the coming of Christ.*

But the principal benefit (to omit the naming of many other, whereby I might recommend this work) which I hope pious Souls, especially the *Afflicted*, will reap by this Book, is to be perswaded thereby that all things are ordered and disposed by Almighty God ; without whose command or permission neither

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good Angels, nor the Devil, nor Men, nor any other Creature, can do any thing. And that as his Power is infinite, so is his Wisdom and Goodness; which is able to bring good out of evil. And therefore we ought not to complain of Him in any condition, as if He neglected us or dealt hardly with us; but rather cheerfully submit our selves to his blessed will; which never doth any thing without reason, though we cannot always comprehend it. To that issue God himself at last brings all the dispute between *Job* and his friends: representing his Works throughout the World to be so wonderfull and unaccountable, that it is fit for us to acknowledge our ignorance, but never accuse his Providence; if we cannot see the cause why he sends any affliction or continues it long upon us. Instead of murmuring and complaining, in such a case, this Book effectually teaches us to resign our selves absolutely to Him; silently to adore and reverence the unfearchable depth of his wise counsels; contentedly to bear what He inflicts upon us; still to assert his righteousness, in the midst of the calamities which befall the good, and in the most prosperous successes of the wicked; and stedfastly to believe that all at last shall turn to our advantage, if like His servant *Job*, we persevere in faith, and hope, and patience.

To which this Book gives so high an encouragement, and contains such powerfull comforts

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forts for the Afflicted; that the old Tradition is, *Moses* could not find any thing like it for the support and satisfaction of the *Israelites* in their Egyptian bondage: and therefore took the pains to translate it into their Language, out of the *Syriack* wherein it was first written. Thus He who writes the Commentaries upon this Book under the name of *Origen*, tells us, " That he found in *Antiquorum dictis* in the sayings of the Ancients; that when the Great *Moses* was sent by God into *Egypt*, and beheld the affliction of the Children of *Israel* to be so grievous, that nothing he could say was able to comfort them in that lamentable condition; He declared to them the terrible sufferings of *Job*, with his happy deliverance; and setting them down in writing also, gave this Book to that distressed people. That reading these things in their several Tribes and Families, and hearing how sorely this blessed man suffered; they might comfort and exhort one another, to endure with patience and thanksgiving the evils which incompassed them: and hearing withall how bountifully God rewarded *Job* for his patience, they might hope for deliverance; and expect the benefit of a blessed reward of their Labours.

" Be ye constant, O Children of *Israel*,  
" (said *Moses*, with a pleasing countenance, when  
" he delivered this Book into their hands) do  
" not faint in your minds, O ye posterity of  
" *Abraham*,

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“ *Abraham*, but suffer grief and bear these evils patiently, as that man in the Land of *Uz* did, whose name was *Job*: who though he was a righteous and faithfull person, in whom was no fault, yet suffered the sorest torments by the malice of the Devil; as you do now most unjustly from *Pharaoh* and the Egyptians. They treat you indeed very basely, and have enslaved you, without any fault of yours, &c. But do not despair of a better condition; you shall be delivered as *Job* was, and have a reward of your tribulations, like that which God gave to him. —

There follows a great deal more to the same purpose in that Writer, which I shall not transcribe. But only add that the Church of Christ, as he observes, was wont, after this example, to read this Passion of *Job* publicly in all their Assemblies; upon *Holy days* (when they commemorated the Martyrs) and upon *Fasting days*, and *days of abstinence*; and upon the days of our *Saviour's Passion*: of which they thought they saw a figure in the sufferings of *Job*; as of our Saviour's Resurrection and exaltation, in *Job's* wonderfull recovery, and advancement to a greater height of Prosperity. And as they read this History in the Church publicly; so when they went to visit any one privately that was in grief, mourning, or sorrow, they read a Lesson of the patience of *Job* for their comfort and support under

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der their troubles ; and to take away the distress and anguish of their heart.

I pray God it may have that effect upon all afflicted persons, who shall read it ; and that others also, considering the instability of all worldly things (which is here also lively represented) may use their prosperity with such moderation that they may bear a change of their condition, if it come, with an equal mind. I am sure there is no Man, of whatsoever rank, or in whatsoever condition he be, but may learn very much, if he please, from this admirable Pattern. Which is the very first that is left us upon record, of a Vertuous Life, both in Prosperity and in Adversity, and that not only as a Private man but as a Prince: *In whom it is the greater commendation to obey the will of God ; because he hath more means and temptations to fulfill his own.*

That therefore shall conclude the character of *Job* ; who when he had no superiour to controule him (as you may read, *Chap. XXIX. and XXXI.*) gave such an example of Piety and Devotion, Humility and Moderation, Chastity and Purity, Justice and Equity, Charity and Compassion ; as few have done in a private Condition. This is as admirable, and will be praised as much to all generations, as his generous patience. Which was so much famed in ancient times, that (from a passage, which some Editions of the *LXX.* have added to the Conclusion of this Book) it went as a  
com-

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common Tradition *ἐδὲ ἅπασαν ἔχον* (as *Theophanes* speaks) having nothing incredible in it ; that *Job* was one of those, who had the honour to rise out of his Grave at our Saviour's Resurrection: when as *St. Matthew* assures us, XXVII. 51. *many bodies of Saints which slept, arose, and went into the holy City, and appeared unto many.*

V. James 7, 11.

*Behold we count them happy which endure. Be patient therefore, Brethren, unto the coming of the Lord.*

---

## IMPRIMATUR,

Dec. 17.  
1678.

Guil. Jane R. P. D. Hert.  
Episc. Lond. à sacris dom.

The



## PARAPHRASE

ON THE

BOOK of *JOB*.

## C H A P. I.

## A R G U M E N T.

*This Chapter is a plain Narration of the flourishing condition wherein Job lived, before the envy and malice of the Devil brought upon him the sorest Calamities; which are particularly described, with the occasion of them, and his admirable Constancy under them: whereby he became as eminent an example of Patience in Adversity, as he had been of Piety and all manner of Vertue in his Prosperity.*

1. **T** Here was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

great eminence, whose name was Job: A man not more illustrious for his Birth or Place, than for the height of his Vertue; which appeared in a most unblamable life, void of all hypocrisie, both in his Piety toward God, and in his dealings with men, and all other ways.

1. **I** N the time of the ancient Patriarchs, before the giving of the law of Moses, there lived in Arabia a person of

B

2. And

2. *And there were born unto him seven sons, and three daughters.*

ty was equal to the Perfections of his Mind. For first, He had given him the sweet fruits of Marriage, in a numerous issue of seven Sons and three Daughters :

3. *His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household; so that this man was the greatest of all the men of the east.*

yoke of Oxen, as many She-asses; with such a very great Tillage, and so many Servants, that in those Eastern parts he had neither superiour nor equal.

4. *And his sons went and feasted in their houses every one his day, and sent and called for their three sisters, to eat and to drink with them.*

custom of his Sons to meet at each others houses, and to make a feast every one upon his birth-day : (III. i.) And he whose turn it was to treat the rest, alway invited their three Sisters to come and be merry with them.

5. *And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings, according to the number of them all: for Job said, It may be that my sons have sinned and cursed God in their hearts. Thus did Job continually.*

ter for them : And when they were

2. Whom God therefore had so wonderfully blessed, that his outward Prosperity

3. And then enriched him abundantly with the wealth of that Country; which consisted in seven thousand Sheep, three thousand Camels, five hundred

4. And together with all this Happiness, he had the pleasure to see his Children live in love and unity. For it was the

5. This Feast went to last seven days; at the end of which their good Father never failed to send a Messenger to them, to call upon them, to prepare themselves by fasting and prayer for the Sacrifice he meant to offer

assembled, he rose up early

early in the morning, (the fittest time for devotion,) and prayed to God, by offering burnt-offerings, for every one of them; because he was afraid they might have done or spoken something that was prophane, and mis-becoming their Religion, when their minds, loosened by mirth, were less upon their guard. And thus he did constantly after every Feast.

6. ¶ Now there was a day, when the sons of God came to present themselves before the LORD, and Satan came also among them.

for his Children to examine themselves, so there are certain seasons when the Angels come and stand in the Divine presence, to give an account of their Ministry, and to receive commands from God the Judge and Governour of the world: and Satan, that subtle adversary of mankind, came one day and thrust in himself among them.

7. And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

and from whence he came. To which he gave an answer, which expressed, as the great restlessness of his mind and his unwearied diligence, so the limitation of his power, which extends onely to this lower world; for he told Him, he came from going to and fro in the earth, and from walking up and down in it.

8. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil.

Servant Job; a man that excells in Piety and Justice, and

6. But this great Piety was not sufficient to preserve him from false accusations.

For as Job set, a time

7. And the Lord (to make him sensible he was not an absolute Prince, but His Subject) called to him, and demanded an account of him, where he had been,

8. Then the Lord said to him again; After all thy inquisitiveness and busie search, thou hast nothing to object against the Integrity of my

all other Vertues, which he practises exactly and sincerely.

9. *Then Satan answered the LORD, and said, Doth Job fear God for nought?*

which he regards, but his own profit.

10. *Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land.*

harm can come to them? whereby all his business prospers, and his flocks and his herds are so increased, that the country can scarce hold them.

11. *But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.*

which hath so long preserved him, he will, not onely in his heart, but openly deny thy Providence.

12. *And the LORD said unto Satan, Behold, all that he hath is in thy power, onely upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.*

protection He had given him, and granted Satan a commission to dispose of all belonging to Job according as he pleased; excepting onely his Person, which He commanded him not to touch. This was joyful news to that malicious Spirit; who went immediately to doe what he had long desired.

13. ¶ *And there was a day when his sons and his daughters*

9. Yes, said Satan; He serves himself rather than Thee: it is not Thy pleasure

10. Hast not Thou payed him well for his pains? and so environ'd him and his Family, and all belonging to him in every place, that no

11. But I am confident, if Thou wilt but imploy that power to plague him,

12. Then the Lord (who was willing to prove the Vertue of his Servant in an afflicted estate, as He had done in a prosperous) withdrew the

13. And within a short time found an opportunity to try the

were eating and drinking wine in their eldest brother's house :

the Constancy of Job, by doing him all the mischief possible, in one and the same day: which was the Birth-day of his eldest Son, when all his Children (far from fearing any evil) were met according to their custom, at his house, to feast and rejoyce together.

14. And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them ;

a villainish sort of people in Arabia, to fall upon that part of his land which was next to them. Of which tidings was presently brought to Job by a messenger, saying,

15. And the Sabæans fell upon them, and took them away ; yea, they have slain the servants with the edge of the sword ; and I only am escaped alone to tell thee.

all away ; having slain, by an unexpected assault, all those who should have preserved them, except my self alone, who made an escape to acquaint thee with it.

16. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them ; and I only am escaped alone to tell thee.

lightning in those parts, where his Sheep were feeding ; which had consumed both them and the Shepherds, and left none surviving, but himself alone, to give him notice of this disaster.

17. While he was yet speaking, there came also another, and

14. Then it was that Satan put in execution what he had designed ; and first of all stirred up a thievish

15. As the Oxen were at plough, and the Asses in a pasture hard by them, the Sabæans made an incursion into thy country, and carried them

16. He had not quite delivered his message before another of his Servants arrived, (as evils seldom come single,) to tell him that there had been a very great

Sheep were feeding ; which had consumed both them and the Shepherds, and left none surviving, but himself alone, to give him notice of this disaster.

17. He had not finished his narration before another messenger

said, *The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I onely am escaped alone to tell thee.*

carried away the Camels, and killed all the Servants that look'd after them, except my self, who made a shift to save my self by flight, to bring thee news of this invasion.

18. *While he was yet speaking there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:*

est, were feasting with their elder Brother:

18. Before he had concluded came in another, the most doleful Messenger of all, saying, Thy Children, as thou know-

19. *And behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I onely am escaped alone to tell thee.*

ried them all in its ruines: and there is not one of the guests escaped, that I know of, but onely my self, to be the messenger of this great Calamity.

19. And behold, on a sudden there arose a violent wind; which coming from the desert, and whirling about the house, took away the four corners of it, and bu-

20. *Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,*

and, laying aside all other thoughts, to the most lamentable sorrow: for he rent his upper garment, cut off the hair of his head, and threw himself upon the ground. Where he deceived the Devil's expectation; for he most reverently adored, as became his Piety, the

20. Then Job (who had heard all the rest without disturbance) was overcome with grief at this last word,

Divine



Divine Majesty, and submitted himself to his will, saying,

21. *And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.*

but what He gave. Let Him therefore be praised, who is the donour of all good things, and the disposer of all events.

22. *In all this Job sinned not, nor charged God foolishly.*

evils came upon him so unexpectedly, and so thick together: All the rest was like this; and nothing dropt from his mouth which in the least accused or questioned the Providence of God.

21. I am but what I was at first, and what I must have been again at last: and He that hath stript me of all before I die, hath taken away nothing

22. This was the worst word that he spake, when all these

## CH A P. II.

### A R G U M E N T.

*The first part of this Chapter is a continuation of the Narration, which was begun in the foregoing, of the Calamities which befell this good man; whom God suffered the Devil to afflict in his Body, as he had already done in his Goods and Children. And then follows a farther testimony of his Constancy, notwithstanding his Wife's angry and prophane accusation of the Divine Providence. Though, it is true, he was so much dejected to see himself reduced to this extremity of Misery, that neither he, nor his Friends that came to visit him, were able for several days to speak a word.*



1. **A** G A I N there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.

Satan also openly appeared among them, and presented himself, as ready and desirous to be examined about his management.

2. And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, from going to and fro in the earth, and from walking up and down in it.

he answered as he had done before, that he had not lost his time, but had fetch'd a circuit round about the earth, to find opportunity for the exercise of his power.

3. And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

I have consented to these miserable Calamities, which he suffers undeservedly.

4. And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.

man hath reason to think himself rich, who is in health. Who is there that will not give another's skin, to save his

1. **A** Fter thesethings, the Angels going again to attend the pleasure of the Divine Majesty, and to give an account of their several charges; Sa-

2. But, not daring to speak before he was called, he waited till the Divine Majesty asked where he had been, and what he had done. To which

3. Well then, said the Lord, art not thou convinced how true a Character I gave of my Servant Job, and how much thou hast calumniated him? for he still resolutely continues as perfectly Vertuous as he was in his Prosperity, though

4. To which Satan answered again and said, that his Constancy was not so wonderful; since a

his own? nay, part with his Children, as well as his Goods, to save his Life?

5. *But put forth thine hand now, and touch his bone, and his flesh, and he will curse thee to thy face.*

5. But inlarge now my commission a little farther, and let me afflict his Body, so that it touch him to

the very quick; and he will openly renounce Thee, and deny thy Providence.

6. *And the LORD said unto Satan, Behold, he is in thine hand, but save his life.*

6. To which the Divine Majesty (knowing the fidelity of Job, which hereby would

become more illustrious) was pleased to yield; and said, Behold, I give thee the same power over his Person, which thou hadst over his Family and Goods: inflict what Diseases thou wilt upon him, so they do not kill him.

7. ¶ *So went Satan forth from the presence of the LORD, and smote Job with sore boils, from the sole of his foot unto his crown.*

7. No sooner had Satan obtained this new grant, but, withdrawing himself from the presence of the Divine Majesty, he

went to pursue his mischievous desires; and smote Job from top to toe with a fiery Ulcer, whose sharp humour was extream grievous and painful, and prick'd him (according to his wish) to the very bone.

8. *And he took him a potsherd to scrape himself withal; and he sate down among the ashes.*

8. The filthiness of the Disease also increased that sorrow and heaviness which before

had seized on him, and made him sit down in the ashes: where he laid hold on what came next to hand, a piece of a broken pot, to wipe away the foul Matter which issued out of his Boils.

9. ¶ *Then said his wife unto him, Dost thou still retain thine integrity? curse God and die.*

9. And it was a farther addition to his Grief, to hear his dear Consort (whom the

Divine goodness he thought had still left to help him to bear his

his Affliction) utter this profane speech ; What a folly is it still to persist in the Service of God, when all thou gettest by it is to give Him thanks and perish ?

10. *But he said unto her, Thou speakest as one of the foolish women speaketh : what ? shall we receive good at the hand of God, and shall we not receive evil ? In all this did not Job sin with his lips.*

then piously represented to her, that we ought to take nothing ill which comes from the hand of God ; (as all evil things do, as well as good ; ) and the more good we have received from Him, the less reason we have to complain when we suffer any evil. No discourse but such as this was heard to come from his mouth.

11. ¶ *Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place ; Eliphaz the Temanite, and Bildad Shuhite, and Zophar the Naamathite : for they had made an appointment together to come to mourn with him, and to comfort him.*

*Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite ; who all three met at his house on the same day, according to an appointment they had made, to come and condole with him, and comfort him.*

12. *And when they lift up their eyes afar off, and knew him not, they lifted up their voice and wept ; and they rent every one his mantle, and sprinkled dust upon their heads towards heaven.*

10. These words struck him to the very heart : but, instead of being angry with God, he onely severely reproved her ; telling her, that she talked like one of the wicked women : and

11. Now there dwelt in the neighbouring Provinces three great men, with whom Job had long maintained a particular friendship ; who hearing the sad tidings of his Sufferings, came every one from his country to visit him.

Their names were E-

12. But as soon as ever they entred into the place where he lay, they were surprised with so miserable a spectacle of deformity, that they shrieked

ked aloud, as men affrighted, and burst out into tears, and rent their garments, and threw dust into the air; which, falling on their heads, expressed the confusion they were in, to find him so covered over with Ulcers that they could not know him.

12. *So they sate down with him upon the ground seven days, and seven nights; and none spake a word unto him: for they saw that his grief was very great.*

they found him; but were not able (so much were they astonished) for seven days and nights to say one word of the business about which they were come to him. And indeed his Grief was so exceeding great, that they did not well know what to say; till time, which alters all things, had asswaged a little both his grief and theirs.

13. And when they approached nearer him, they only sate down upon the earth, in the same mournful posture wherein

## CHAP. III.

### ARGUMENT.

*Here begin the Discourses which Job and his Friends had about his Affliction; which are all represented, by the Author of this Book, poetically; not, as hitherto, in a plain simple narration, but in most elegant verse. And being overcharged with Grief, (without the least word of comfort from his Friends,) he that had for some time born the weight of his Afflictions with an admirable Constancy, could not contain himself any longer, but bursts out (to such a degree was the anguish of his spirit increased) into the most passionate Complaints of the Miseries of humane Life. The consideration of which made him prefer Death much before it; and wish that, either he had never come into the world, or gone presently out of it again, or, at least, might now forthwith be dismissed.*

1. *After*

1. **A**fter this opened Job his mouth, and cursed his day.

some vent to his Grief; which had stupefied him thus long: But he burst out into such bitter Lamentations, that he wisht a thousand times he had never been born.

2. And Job spake, and said,

3. Let the day perish wherein I was born, and the night in which it was said, There is a man-child conceived.

4. Let that day be darkness, let not God regard it from above, neither let the light shine upon it.

the Sun then withdraw its light, and never shine upon it.

5. Let darkness and the shadow of death stain it, let a cloud dwell upon it, let the blackness of the day terrifie it.

6. As for that night, let darkness seise upon it, let it not be joyned unto the days of the year, let it not come into the number of the months.

7. Lo, let that night be solitary, let no joyfull voice come therein.

8. Let them curse it that curse the day who are ready to raise up their mourning.

1. **A**ND at the end of seven days Job himself began by Complaints to give

2. That which he said was to this effect.

3. Let the Day and the Night of my Birth be never more mentioned; but be quite forgotten, as if it had never been.

4. Let that Day be turned into Night, and not be counted among the days: let

5. Let the most dismal darkness and the thickest clouds wholly possess it, and render it terrible to men.

6. And let the Night be of the same sort: and both of them quite blotted out of the Calendar.

7. Let no body meet together on that Night, to feast or make merry.

8. Let it be as odious as the day wherein men bewail the greatest misfortune;

or the time wherein they see the most dreadful apparition.

9. *Let the stars of the twilight thereof be dark, let it look for light, but have none, neither let it see the dawning of the day :*

10. *Because it shut not up the doors of my mother's womb, nor hid sorrow from mine eyes.*

11. *Why died I not from the womb ? why did I not give up the ghost when I came out of the belly.*

12. *Why did the knees prevent me ? or why the breasts that I should suck ?*

*my Nurse refuse to give me suck ?*

13. *For now should I have lien still, and been quiet, I should have slept ; then had I been at rest :*

*I lain quiet and undisturbed :*

14. *With kings and counsellors of the earth, which built desolate places for themselves ;*

15. *Or with princes that had gold who filled their houses with silver :*

9. Let there not so much as a Star appear in that Night ; nor so much light as we see at peep of day.

10. Because it did not bury me in my mother's womb, and thereby secure me from all these Miseries.

11. What a misfortune was it, that I did not die before I was born ; or at least as soon as I came into the world.

12. That they who received me from the womb did not let me fall on the ground ? or

13. Then should I have felt none of these Miseries which I now endure ; but

14. Equal to Kings and the greatest persons, who lie alone in the Tombs which they built themselves.

15. (Having gold and silver in abundance, whereof now they are bereaved: )

16. Or



16. Or as an hidden untimely birth I had not been; as infants which never saw light.

17. There the wicked cease from troubling: and there the weary be at rest.

nor shall we toil any more, when we come thither.

18. There the prisoners rest together, they hear not the voice of the oppressour.

there; and do not dread the voice of the Exactour of their labours.

19. The small and great are there, and the servant is free from his master.

20. Wherefore is light given to him that is in misery, and life unto the bitter in soul?

21. Which long for death, but it cometh not, and dig for it more than for hid treasures?

22. Which rejoyce exceedingly, and are glad when they can find the grave?

23. Why is light given to a man whose way is hid, and whom God hath hedged in?

16. Or like an Abortive, which was never numbred among men.

17. There are none can hurt us in the grave, though they be never so malicious.

18. The Captives, and they who are condemned to hard servitude, take no pains.

19. There none are greater than others, but the Servant in that place is as free as his Master.

20. Is it not strange that a man should be forced to live, when he hath no mind to it?

21. But wishes for death though in vain, and seeks it more eagerly than the greatest riches?

22. Leaping for joy when he can meet with his grave, as if more welcome to him than a mine of Silver.

23. Not knowing which way to turn himself, but only thither?

24. For

24. *For my sighing cometh before I eat, and my roarings are poured out like the waters.*

all Sighs and Sobs, as loud as the roarings of the Lion.

25. *For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.*

26. *I was not in safety, neither had I rest, neither was I quiet : yet trouble came.*

24. This is my condition, whose meat merely sustains a miserable life ; which is

25. For the very thing which I dreaded is fallen upon me, notwithstanding all my care to prevent it.

26. I did not confide in my Riches, nor in the least lull myself in security ; (Chap.

I. 5.) and yet that did not preserve me from being miserable.

## C H A P. IV.

## A R G U M E N T.

Eliphaz incensed at this Complaint of Job, in stead of condoling with him, and pitying the Miseries which had put him into this Agony, and applying sitting Le-nitives to his Anguish ; bluntly rebukes him for not following the good Advice that he used to give to others in their Adversity : and tells him, he had reason to suspect his Piety, because the Innocent were not wont to suffer such things, but only wicked Oppressours ; whom, though never so mighty, God had always humbled. Witness the Horims, who dwelt in Seir, (II. Deut. 12.) whom the Ancestors of Eliphaz (XXXVI. Gen. 11.) had overcome, though they were as fierce as Lions. To those beasts of prey, of all sorts, he compares the Tyrants whom he speaks of in this Chapter

pter, v. 10, 11. intending, it is likely, to remember him also of the destruction of the Emims by the children of Moab, (II Deut. 10. 11.) and of the Zamzummims, (v. 20, 21.) who were rooted out by the children of Ammon, as the Horims by the children of Esau: from whose Grandchild Eliphaz seems to have been descended, and called by the name of the eldest Son of Esau. He tells Job also of a Vision he had, to confirm the same truth, That man's Wickedness is the cause of his Destruction.

1. **T**hen Eliphaz the Temanite answered and said,

(descended from Teman) replied to him, and said;

2. If we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking?

regarded than Friendship; and therefore I must remember thee,

3. Behold, thou hast instructed many, and thou hast strengthened the weak hands.

(perhaps reproved their Impatience,) those who were dispirited;

4. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees.

and settled those who trembled under their burthen.

5. But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.

1. **T**hen Eliphaz (one of his most ancient Friends,

2. We must either still keep silence, or speak what will not please thee. But Truth sure is more to be re-

3. That thou, it is well known, hast given good Counsel unto others, (and per-  
thou hast encouraged

4. And by thy discourse hast supported those whose hearts were ready to sink,

5. And now that thou art fallen into the same condition, thou canst not practise thy own

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own Lessons; but faintest, and art struck with consternation.

Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?

dence in God, thy Hope, thine Integrity?

7. Remember, I pray thee, who ever perished being innocent? or where were the righteous cut off?

ous man forsaken by God.

8. Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

9. By the blast of God they perish, and by the breath of his nostrils are they consumed.

10. The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions are broken.

11. The old lion perisheth for lack of prey, and the stout lions whelps are scattered abroad.

their power, are deprived of all their riches gotten by oppression, and come to nothing.

12. Now a thing was secretly brought to me, and mine ear received a little thereof.

himself secretly whispered to me.

13. In thoughts from the vi-

G

6. Is not this the time to exercise thy Piety, (so much fam'd,) thy Confi-

7. Consult thine own observation, and tell me when thou ever sawest a Righteous man forsaken by God.

8. Quite contrary, I have seen the Wicked reaping the fruit of their doings.

9. God blasts and consumes them as the nipping wind, or the fire doth the corn in the field.

10. Though they be as fierce as the Lions and as strong, their power is broken.

11. The greatest Tyrants and their posterity, after they have long enjoy'd

12. If these observations be not sufficient to convince thee, hear what God

13. As I was rumi-  
sions

*sions of the night, when deep sleep falleth on men,*

nating one night, when all were asleep, of some Visions which I had had?

14. *Fear came upon me, and trembling, which made all my bones to shake.*

14. I was on a sudden seized with such a fear, that it made every joynt of my body tremble.

15. *Then a spirit passed before my face, the hair of my flesh stood up.*

15. Whereupon I saw a Spirit pass by me, which made mine hair stand an end.

16. *It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying,*

16. I am not able to describe what it was like; for though it stood still, and I saw an image of something, yet I can only

tell what I heard in a still voice, saying;

17. *Shall mortal man be more just than God? shall a man be more pure than his maker?*

17. Can any one think that a miserable Man is more righteous than God

his Judge? or that it is possible for any-body to be more unreprouable than He that made him?

any-body to be more

18. *Behold, he put no trust in his servants; and his angels he charged with folly:*

18. The Heavenly Ministers themselves may fail; for they are not perfectly wise,

though they have no flesh and blood as we have.

19. *How much less on them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?*

19. How can we then pretend to Perfection, who dwell in bodies of dirt; which stand upon no

firm foundation, but are as subject to be destroyed as a garment to be fretted with moths?

20. *They*

20. *They are destroyed from morning to evening: they perish for ever without any regarding it. away, when no-body thinks of it.*

20. We see continual examples of those that are cut off: they are quite taken

21. *Doth not their excellency which is in them go away? they die even without wisdom.*

21. Though their Dignities be never so great, and their Posterity never so nume-

rous, all go away with them, and they die like so many Beasts, who have no understanding of their latter end.

## CH A P. V.

### A R G U M E N T.

*Eliphaz still prosecutes the very same Argument; endeavouring to confirm it from the opinion and observation of other men, as well as from his own. And thereupon exhorts him to Repentance, as the surest way to find mercy with God; and to be not only restored to his former Prosperity, but to be preserved hereafter from the Incursions of savage people, or of wild beasts, and from all the rest of the Disasters which had befallen him. Of this he bids him, in the conclusion, be assured; for it was a point he had studied.*

1. **C** *All now, if there be any that will answer thee; and to which of the saints wilt thou turn?*

1. **I** *f thou dost not believe me, thou mayst enquire of others. There is no good man but is of*

*this opinion: and if an Angel should appear to thee, (as there did to me,) thou wouldst have no other information but this;*



2. *For wrath killeth the foolish man, and envy slayeth the silly one.*

and him that errs from his Precepts.

3. *I have seen the foolish taking root: but suddainly I cursed his habitation.*

settled in his Prosperity.

4. *His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.*

5. *Whose harvest the hungry eateth up, and taketh it even out of the thornes; and the robber swalloweth up their substance.*

of their riches became a prey to the

6. *Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground:*

ly Causes, which are but the instruments of God's Justice.

7. *Yet man is born unto trouble, as the sparks fly upward.*

fended Him) as it is for the sparks to fly upward.

8. *I would seek unto God, and unto God would I commit my cause:*

dress my self to God, and desire Him He pleases.

9. *Which doeth great things, and unsearchable marvellous things without number.*

no more find out, than we can count their number.

2. That God in his anger and indignation destroys the wicked,

3. This is so certain, that I have predicted his downfal, when he seemed most firmly

4. His children also fell with him; Justice took hold of them, and would not let them escape:

5. The hungry Souldier devoured their Harvest, there was no fence could secure it, but the rest

Robber.

6. For we are not to ascribe the Trouble and Misery of mankind merely to earth-

7. Who hath made it as natural to Man to suffer, (having of-

8. Wherefore, if I were in thy case, I would humbly address myself to God, and desire Him to order all things as

9. For He is the Author of all those wonderful things, whose Causes we can

10. Who

10. *Who giveth rain upon the earth, and sendeth waters upon the fields :*

10. Of the Rain, for instance, in its season; and of the Springs which run in the fields;

11. *To set up on high those that be low ; that those which mourn may be exalted to safety.*

11. Whereby men of low condition are enriched and grow great; as the plants

and corn shoot out of the earth, after they are moistned with Showers.

12. *He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.*

12. And, on the contrary, He defeats the craftiest Designs of subtle men to raise themselves; and it is

not in their power to effect that which they have most wisely contrived.

13. *He taketh the wise in their own craftiness : and the counsel of the froward is carried head-long.*

13. Nay, they produce that which they studied to avoid; and when they think themselves sure, make

too much haste to their ruine.

14. *They meet with darkness in the day-time, and grope in the noon-day as in the night.*

14. They trip in the plainest way; and see not their danger, when it is visible to

every-body but themselves.

15. *But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.*

15. Whereby many a helpless man is delivered, both from the open force, and

from the treacherous flatteries or calumnies of those that are too strong for them.

16. *So the poor hath hope, and iniquity stoppeth her mouth.*

16. And therefore he that is oppressed should not despair, should not themselves; for there is

nor should the Oppressours boast themselves; for there is hope

hope that God will save the one, to the utter destruction of the other.

17. Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

dost not refuse, He is able to turn to thy good.

18. For he maketh sore, and bindeth up; he woundeth, and his hands make whole.

means He cures and heals.

19. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

He will free thee from them.

20. In famine he shall redeem thee from death; and in war, from the power of the sword.

21. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh.

22. At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

23. For thou shalt be in league with the stones of the field: and

17. Behold then, how little reason there is to complain of God's Chastisements; which if thou dost not refuse, He is able to turn to thy good.

18. For he doth not merely wound, but, like a wise Chirurgeon, by that very

19. Thy Troubles cannot be so many, but if thou submissively accept them,

20. He will feed thee in the most barren years, and defend thee in the day of battel.

21. False accusers shall not be able to hurt thee; and when whole Countries are depopulated thou shalt be secure.

22. When nothing is to be seen but wild Beasts, whom famine forces from their dens, thou shalt be chearful and undaunted:

23. For the stony parts of the country shall not fail to bring forth

*the beasts of the field shall be at peace with thee.* forth its fruits plentifully; and the Beasts of the field shall not devour them.

24. *And thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shalt not sin.* 24. Wheresoever thou pitchest thy Tent, thou shalt find it in safety: and when thou takest an account of thine Estate, all things shall answer thine expectation.

25. *Thou shalt know also that thy seed shall be great, and thine off-spring as the grass of the earth.* 25. Thou shalt find thy Posterity also very great and numerous like the grass; though now thou art

as bare as the earth in winter.

26. *Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season.* 26. Thou shalt not die a violent or untimely death; but be carried to thy grave as corn is to the barn, when it is full ripe and fit to be gathered.

27. *Lo this, we have searched it, so it is; hear it, and know thou it for thy good.* 27. Doubt not of this, for we have thoroughly considered it, and find it so: receive it therefore, and keep it in memory.

## CH A P. VI.

### A R G U M E N T.

*Job, not at all convinced by these Discourses, justifies the Complaint he had made, (Chap. III.) which Eli-phaz had now accused; maintaining that his Grief*

was not equal to the Cause of it. And therefore he renews his wishes of Death: at which though they might wonder who felt nothing to make them weary of Life; yet he had reason, he shews, for what he did; and one more than before, which was their Unkindness: who pretended to be Friends; but by this rude Reproof of him at the very first, without so much as one compassionate word, or the least syllable of Consolation, shewed how little sympathy they had with him in his Sufferings. These things he desires them to consider, and weigh the cause of his Complaint a little better, before they pass'd any farther judgment on it.

1. **B**UT Job answered and said,

1. **H**ERE Job replied to Eliphaz, and spake in these terms to him:

2. Ob that my grief were thoroughly weighed, and my calamity laid in the balances together!

2. Would to God some more equal person than you would lay my Complaint and my Sufferings one

against the other, and judge sincerely which is the heaviest.

3. For now it would be heavier than the sand of the sea: therefore my words are swallowed up.

3. He would soon find, that the Sand of the Sea is not so heavy as my Misery; and that I am not able to

complain enough.

4. For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me.

4. The Almighty himself hath given me such a wound, that I am dispirited: for nothing but dreadful Spectacles present

themselves ready arm'd against me.

5. Dast

5. *Doth the wild afs bray when he hath grass? or loweth the ox over his fodder?*

is no more than the very Afs and other brute creatures doe.

6. *Can that which is unsavory be eaten without salt? or is there any tast in the white of an egg?*

(How much more then may we call for something to qualifie that which is very bitter?)

7. *The things that my soul refused to touch, are as my sorrowful meat.*

courses as yours, which my very soul loaths.

8. *Oh that I might have my request! and that God would grant me the thing that I long for!*

9. *Even that it would please God to destroy me; that he would let loose his hand, and cut me off.*

dition; but with one stroke more quite cut me off.

10. *Then should I yet have comfort, yea, I would harden my self in sorrow: let him not spare, for I have not concealed the words of the holy One.*

ceive the sentence of Death with acclamations of praise, if God would pronounce it against me.

11. *What is my strength, that I should hope? and what is mine*

5. It is easie for you, who feel no pain nor want, to forbear Complaints; which

other brute creatures

6. But may not he who eats insipid things, call for a little salt to make them go down better?

for something to qua-

7. As I do now, who have nothing afforded me for my support, but such Dis-

8. I cannot but cry unto God, and beseech Him to grant me my hearts desire.

9. Which is, that He would be pleased not to let me languish in this miserable con-

10. It would be a great comfort to me, to hope for this; and would strengthen me to endure the severest pains: for I would re-

ceive the sentence of Death with acclamations of praise, if

11. For I have not strength enough to endure any longer;

nor



end, that I should prolong my life?

nor any hope of better days in the conclusion, which should

make me willing to have my Life prolonged.

12. Is my strength the strength of stones? or is my flesh of brass?

12. God hath not made me insensible; and therefore do not

wonder that I desire to be released from the sharpest Pains.

13. Is not my help in me? and is wisdom driven quite from me?

13. Do not think my Reason hath forsaken me, and that I do not understand my self.

14. To him that is afflicted pity should be shewed from his friend; but he forsaketh the fear of the Almighty.

14. Were it so, a Friend should shew me the more Pity; as you would doe, but that you fear not God,

nor remember that he can afflict you as he doth me.

15. My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away:

15. My dearest Friends prove as deceitful as the Torrents, which make a great

noise, and run with a violent stream,

16. Which are blackish by reason of the ice, and wherein the snow is hid.

16. When the melted Ice and Snow fall thick into them:

17. What time they wax warm, they vanish: when it is hot, they are consumed out of their place.

17. They Promise water, but in the Summer-time are dried up;

18. The paths of their way are turned aside; they go to nothing, and perish.

18. So that you can scarce find any mark of the course wherein they ran,

they are so perfectly vanish'd.

19. The

19. *The troupes of Tema looked, the companies of Sheba waited for them.*

thirst there, where they had sometime seen so much water;

20. *They were confounded because they had hoped; they came thither and were ashamed.*

seek relief from such uncertain Streams.

21. *For now ye are nothing; ye see my casting down, and are afraid.*

22. *Did I say, Bring unto me? or, Give a reward for me of your substance?*

23. *Or, Deliver me from the enemies band? or, Redeem me from the band of the mighty?*

so many mighty enemies oppress me.

24. *Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.*

Counsel and Advice: no, I am ready to receive your Reproofs, and humbly to submit to them, if you can better inform me.

25. *How forcible are right words! but what doth your arguing reprove?*

26. *Do ye imagine to reprove words, and the speeches of one that*

19. They that travel into our neighbouring Countries expected to quench

20. But were shamefully disappointed, and blusht to think they should

21. Just such are you, good for nothing; who seeing my Calamity, shrink from me.

22. And yet I never sent for you; nor do I ask, now you are come, any Relief from you.

23. I do not expect you should deliver me from these Calamities, which as

24. Do not mistake me, nor think that I despise the assistance of your

25. Oh what power is there in Truth! but your Reprehensions are ineffectual.

26. You only study to shew your Eloquence; and in vain use

is desperate, which are as wind?

use words to drive me to Desperation.

27. Yea, ye overwhelm the fatherless, and you dig a pit for your friend.

27. You fall upon him who is already depressed and without defence; and in a

barbarous manner devise counsel against your Friend.

28. Now therefore be content, look upon me, for it is evident unto you, if I lye.

28. But let it please you to consider my Case a little better; and then judge if I be in the wrong.

29. Return, I pray you, let it not be iniquity; yea, return again, my righteousness is in it.

29. Discuss things over again, I beseech you, and doe it fairly. I say, let me

have a second Hearing; it will but the more shew my Innocence.

30. Is there iniquity in my tongue? cannot my tast discern perverse things?

30. Have I said any thing hitherto that is faulty? I do not think my judgment

is so corrupted, but that I can discern what is bad, though spoken by my self.

## CHAP. VII.

### ARGUMENT.

Job proceeds still in the defence of his Complaint, and of his Wishes to see an end of so miserable a Life; which at the best is full of Toil and Trouble. And, since his Friends had so little consideration of him, he addresses himself to God; and hopes he will not be angry, if he ease his Grief by representing to him the Dolefulness of his condition, and expostulating a little with

with him about the continuance of it, and his release from it.

1. **I**S there not an appointed time to man upon earth? are not his days also like the days of an hireling?

he not at best undergo much toil, labour and weariness?

2. *As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work :*

refreshment of the Shade? or the Labourer longs for the Evening when he may rest, and be paid for his pains?

3. *So am I made to possess months of vanity, and wearisome nights are appointed to me.*

night, when men are wont to forget their Sorrows, I can do nothing but restlessly increase them.

4. *When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.*

quiet and tormenting thoughts, calling for the morning.

5. *My flesh is cloathed with worms and clods of dust ; my skin is broken, and become loathsome.*

and crusted over with Scabs ; which have made such clefts in my skin, that I am loathsome to my self?

6. *My days are swifter than a weaver's shuttle, and are spent without hope.*

1. **I**S not the whole Life of miserable Man a perpetual conflict with various Troubles? and must

2. Why may I not then as passionately wish to see an end of it, as the Slave in a hot day gasps for the

3. I am sure my days are no less void of Contentment than theirs ; and in the

4. I no sooner am laid down, but I wish to be up again ; and the night seems very tedious, while I toss up and down in un-

5. How can I do otherwise, when my Body is nothing but Ulcers full of Worms,

6. All my happy days are run away in a moment ; and there is no hope I should recover them.

7. O remember that my life is  
wind : mine eye shall no more see  
good.

it is gone, I cannot live over again.

8. The eye of him that hath  
seen me shall see me no more :  
thine eyes are upon me, and I  
am not.

nish quite out of the World.

9. As the cloud is consumed,  
and vanisheth away : so he that  
goeth down to the grave shall  
come up no more.

10. He shall return no more  
to his house, neither shall his place  
know him any more.

shall take his place, which will no  
longer acknowledge him the owner of it.

11. Therefore I will not re-  
frain my mouth, I will speak in  
the anguish of my spirit, I will  
complain in the bitterness of my  
soul.

12. Am I a sea, or a whale,  
that thou settest a watch over me ?

be shut up and confined under these unsupportable Suf-  
ferings, and by no means break through them ?

13. When I say, My bed shall  
comfort me, my couch shall ease my  
complaint :

7. O my God, re-  
member how short  
the most pleasant  
Life is ; which when

8 I can never re-  
turn to my Friends  
after I have left them:  
Thou dost but frown  
upon me, and I va-

9. Just as a Cloud  
dissolves on a sudden  
before the Sun, so  
doth Man sink down  
into his grave and ap-  
pear no more.

10. He must make  
his habitation there;  
for hither he cannot  
return ; but others  
longer acknowledge

11. Suffer me then  
to speak freely, and  
to give vent to my  
Grief, by complain-  
ing a little of the in-  
expressible Miseries  
which oppress me.

12. Am I like a  
Sea, or a Whale, (or  
wild Beast,) that must

13. If Death may  
not come and put an  
end to them, one  
would have hoped at  
least

least to have found some intermission of them by Sleep.

14. *Then thou scarest me with dreams, and terrifiest me through visions.*

14. But then I am haunted with such frightful Dreams, and such horrid Apparitions.

15. *So that my soul chuseth strangling, and death rather than my life.*

15. That I had much rather die the most violent death, than carry this car-

kass any longer about with me.

16. *I loath it, I would not live alway : let me alone, for my days are vanity.*

16. It is loathsome to me : I would not, if I might, live always in it. Dismiss

me therefore, since I have no pleasure in Life, which of it self will end shortly.

17. *What is man, that thou shouldest magnifie him? and that thou shouldest set thine heart upon him?*

17. Is mortal man so considerable, that Thou shouldest honour him so much as to contend with him,

and set Thy self against him?

18. *And that thou shouldest visit him every morning, and try him every moment?*

18. That Thou shouldest send new Afflictions on him every morning; nay, try every moment?

his strength and courage

19. *How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?*

19. It is time to turn away thy Displeasure from me; at least for so short a

space, as to give me leave to breathe.

20. *I have sinned, what shall I doe unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burthen to my self?*

20. I am not able to give Thee satisfaction for my Offences against Thee, O Thou Observer of men. But why dost Thou



Thou not remove me quite out of thy sight, if I be a burthen to Thee ?

21. *And why dost thou not pardon my transgression, and take away mine iniquity ? for now shall I sleep in the dust, and thou shalt seek me in the morning, but I shall not be.*

endure these Afflictions, if Thou dost not still hold me under them.

21. Or else forgive my Sin, and so far release me from its Punishment, as to let me die ? which I shall do presently, and not be found to morrow to

## CHAP. VIII.

### ARGUMENT.

The foregoing Apologies of Job, it seems, made little impression on his Friends : for, he had no sooner done, but another of them, called Bildad, continued the Dispute ; with as little intermission, as there was between the Messengers that brought him (Chap. I.) the sad tidings of his Calamities. And it doth not appear by his discourse, that he differed at all in his Principles from Eliphaz. For, though he give him very good Counsel, yet, he still presses this as the sense of all Antiquity, (v. 8.) that God ever prospers the Just, and roots out the Wicked, be they never so flourishing for a season. And he being descended from Shuah, one of Abraham's Sons by Keturah, (XXV. Gen. 2.) seems to me to have a particular respect, in this appeal to History, unto the Records, which then remained, of God's blessing upon that faithful man's posterity, who hitherto, and long after, continued in his Religion, and of the extirpation of those Eastern people, neighbours to Job, in whose country they were settled, because of their Wickedness.

1. Then

1. **T**hen answered Bildad the Shubite, and said,

*dad* (another great Friend of his, descended from *Shuah*, one of *Abraham's* Sons by *Keturah*;) reprehended him in the same manner as *Eliphaz* had done, saying;

2. How long wilt thou speak these things? and how long shall the words of thy mouth be like a strong wind?

3. Doth God pervert judgment? or doth the Almighty pervert justice?

who needs nothing will swerve from the rules of Equity.

4. If thy children have sinned against him, and he have cast them away for their transgression;

for which cause He took a sudden on them?

5. If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

Favour, with humble Supplication.

6. If thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

thy Family to its former splendour?

7. Though thy beginning was small, yet thy latter end should greatly increase.

high, nay, far more eminent than thou wast before.

1. **W**hen Job had made an end of this Discourse, *Bil-*

2. Why dost thou persist to talk on this fashion, and with such vehemence expostulate with God?

3. Dost thou imagine the Supreme Judge will not do thee right? or that He

4. Is it not now reasonable to think that thy Children had highly offended Him; and hasty Vengeance

5. And that if thou didst now (instead of Complaining) implore his Grace and

6. And wert thyself sincere in heart and upright in thine actions, He would certainly have a regard to thee, and restore

7. I am confident, thou art not now so low, but in time He would make thee as

8. *For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers.*

us instruct thee, and search diligently into the Histories of the most ancient Times.

8. I do not desire thee to take my word for it; but let those who are gone before

9. *(For we are but of yesterday, and know nothing, because our days upon earth are a shadow.)*

but few Observations, by reason of the exceeding shortness of our lives.)

9. (For, alas! we are not old enough to understand much; being able to make

10. *Shall not they teach thee, and tell thee, and utter words out of their heart?*

the prudent Observations of many Ages, justify the truth of my words.

10. They will not fail to inform thee aright; and out of their long experience, and

11. *Can the rush grow up without mire? can the flag grow without water?*

mud and their moisture.

11. The Rushes and Flags we see can shoot up no higher, when they want their

12. *While it is yet in his greenness, and not cut down, it withereth before any other herb.*

will wither of themselves, even when they are fresh and green: while smaller Herbs, which want not water, continue their beauty.

12. There is no need to stop their growth by cutting them down; for they

13. *So are the paths of all that forget God, and the hypocrites hope shall perish:*

sing none can flourish :) who knows him also that counterfeits Piety, and will defeat him of the Happiness he expects.

13. Just such is the condition of all those who neglect God: (without whose Blessing

14. *Whose*

14. *Whose hope shall be cut off, and whose trust shall be a spider's web.*

for the things wherein he trusts are web.

15. *He shall lean upon his house, but it shall not stand : he shall hold it fast, but it shall not endure.*

well as himself: He may endeavour to keep it up by strong Alliances, but to no purpose.

16. *He is green before the sun, and his branch shooteth forth in his garden.*

ing Tree, which spreads its branches in a fair garden ;

17. *His roots are wrapped about the heap, and seeth the place of stones.*

lifts up it self above the highest edifices :

18. *If he destroy him from his place, then it shall deny him, saying, I have not seen thee.*

remembrance that such a man ever

19. *Behold, this is the joy of his way, and out of the earth shall others grow.*

ter than this ; and out of the dust shall others spring up and flourish in their stead.

20. *Behold, God will not cast away a perfect man, neither will he help the evil doers.*

14. He may flatter himself with vain hopes, and be so much the more miserable ; as weak as a spider's

15. He may fancy his Family to be so great and potent, that it will support him ; but it shall fall as

16. Nay, he may seem to all the world, as well as to himself, to be like a flourishing

17. Whose roots have wreathed themselves thick about the earth, and whose head

18. But when God blasts him, and plucks him up by the roots, there shall remain no

19. Believe it, the pleasure such men take in their prosperous estate is no better

20. It is a certain truth, that God will not desert the Upright ; nor will He

uphold the Wicked.

21. Till he fill thy mouth with laughing, and thy lips with re-joycing.

Thou shalt not be able to contain thy Joy within thy heart; but it shall appear in thy countenance, and burst out into joyful Songs.

22. They that hate thee shall be clothed with shame, and the dwelling-place of the wicked shall come to nought.

21. Thou thy self (if thou art upright) shalt still be so blessed by Him, that thou

22. They that re-joyced at thy Fall, shall be perfectly confounded at thy happy Restauration; and

never recover themselves, but utterly perish.

## CHAP. IX.

### ARGUMENT.

Job allows what Bildad had well spoken in the beginning of his Speech; and very religiously adores the Justice, Wisdom, and Sovereignty of the Almighty: with whom he protests he had no intention to quarrel or dispute; but onely to assert the contrary Maxim to that which they maintained, That Piety will not secure us from all Calamities, which do not ever fall upon those that deserve them. Witness, on one hand, the prosperous estate of wicked Princes, v. 24. (particularly of one great Prince, who then somewhere reigned in their neighbouring countries;) and on the other hand, his own Infelicity, notwithstanding his known Integrity, v. 25. About this he confesses he was very much unsatisfied: though he knew it was in vain to argue with God about it; nor would his Affliction suffer him to doe it.

1. Then

1. **T**hen Job answered and said,

2. *I know it is so of a truth: but how should man be just with God?*

Speech; for I know very well that God never perverts Judgment, and that frail man cannot justify himself before Him.

3. *If he will contend with him, he cannot answer him one of a thousand.*

him, he would hardly clear himself in One.

4. *He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?*

obstinately oppose Him.

5. *Which removeth the mountains, and they know not: which overturneth them in his anger.*

overturn them, in a moment, before they think of it.

6. *Which shaketh the earth out of her place, and the pillars thereof tremble.*

Foundations of it.

7. *Which commandeth the sun, and it riseth not; and sealeth up the stars,*

shine if He forbid them.

D 3

1. **W**hen he had done, Job began again, and replied in this manner:

2. There need not so many words to prove what thou saidst in the entrance of thy

Speech; for I know very well that God never perverts Judgment, and that frail man cannot justify himself before Him.

3. If he should go about to answer to a thousand things which may be objected to himself in One.

4. I adore also His Wisdom and Power as well as his Justice; and am sensible that no men can be safe who

obstinately oppose Him.

5. Though they were as big and as strong as the Mountains, He can hastily

overturn them, in a moment, before they think of it.

6. For He is able to remove the whole Earth out of its place, and shatter the very

Foundations of it.

7. Nor are the Heavens less subject to His Power; for neither Sun nor Stars can

shine if He forbid them.

8. Which



8. Which alone spreadeth out  
the heavens, and treadeth upon  
the waves of the sea.

8. He alone commands the Clouds to  
cover them, and  
makes the Sea swell  
its Waves.

9. Which maketh Arcturus,  
Orion, and Pleiades, and the  
chambers of the south.

9. All the Constel-  
lations of Heaven ob-  
bey Him in their se-  
veral seasons: both

those which we see, and those in the other Hemisphere.

10. Which doeth great things  
past finding out, yea, and won-  
ders without number.

10. In short, I a-  
gree with *Eliphaz*,  
(V. 9.) that the Won-  
ders He doeth are in-

numerable, and past my comprehension.

11. Lo, he goeth by me, and  
I see him not: he passeth on also,  
but I perceive him not.

11. He sets them  
before mine eyes con-  
tinually, and yet I am  
not able to under-  
stand them.

12. Behold, he taketh away,  
who can hinder him? who will  
say unto him, What doest thou?

12. If He snatch  
away any thing sud-  
denly, who can make  
Him restore it, or

cause Him to give an account why He did it.

13. If God will not with-  
draw his anger, the proud helpers  
do stoop under him.

13. If He will con-  
tinue his Displeasure,  
there is no remedy;  
but the proudest Un-

dertakers must confess their inability to relieve us.

14. How much less shall I an-  
swer him, and chuse out my words  
to reason with him.

14. What am I  
then, poor Wretch,  
that I should contend  
with his Anger? or

where shall I find out words choise enough to plead  
with Him?

15. Whom, though I were righ-  
teous, yet would I not answer, but

15. It is not fit for  
me to open my  
mouth before Him in  
the

*I would make supplication to my judge.*

the justest Cause; unless it be to supplicate his Favour when He judges me.

16. *If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.*

16. And if I had made Supplication, and He had granted my desire, I would not think my Prayer my self to be out of

had done the business, (or believe all danger.)

17. *For he breaketh me with a tempest, and multiplieth my wounds without cause.*

17. For I am not conscious of any Guilt; and yet you see with what violent

blasts He hath shattered me and my Family in pieces, and given me one Wound after another.

18. *He will not suffer me to take my breath, but filleth me with bitterness.*

18. No sooner was one past, but another immediately followed; which have left

me not the least pleasure in Life.

19. *If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead?*

19. If I stand upon my Might; alas! it is not to be named with His: if upon my Right; what

Judge is there above Him, to appoint us a day of hearing?

20. *If I justify my self, mine own mouth shall condemn me: If I say, I am perfect, it shall also prove me perverse.*

20. If I should justify my self, there would be something in my very Plea to condemn me: it will

render my Cause worse to pretend I am innocent.

21. *Though I were perfect, yet would I not know my soul: I would despise my life.*

21. Though I were so, yet I would not be mine own Judge in the Case: I do not

value my Life so much, as to contend about it.

22. *This is one thing, therefore I said it, he destroyeth the perfect and the wicked.*

All that I affirm is this, and I persist in that opinion, That He lets the Innocent suf-

fer sad things as well as the Guilty.

23. *If the scourge slay suddenly, he will laugh at the tryal of the innocent.*

23. When a Plague comes, which kills in a moment, He regards not though it

fall upon the Innocent.

24. *The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?*

24. And on the other side, (so false is your Discourse,) we see the Government of the Earth given into the hands of a wicked

Prince, who blinds the eyes of his Judges. If you deny this, tell me, where is the man, and what is his name, who administers things uprightly?

25. *Now my days are swifter then a post: they flee away, they see no good.*

25. I my self was in Prosperity, but it is fled away swifter than a post; and there is

not the least foot-step of it remaining.

26. *They are passed away as the swift ships: as the eagle that hasteth to the prey.*

26. The Ships that are carried with the most rapid stream, or the hungry Eagle

in chace of her prey, do not make more haste away.

27. *If I say, I will forget my complaint, I will leave off my heaviness, and comfort my self:*

27. I think sometime with my self, that I will forget the Miseries of which I

complain, and be more chearful and courageous.

28. *I am afraid of all my sorrows, I know that thou wilt not hold me innocent.*

28. But then my Grief frights away that resolution; knowing Thou wilt not re-

lease me, but make me still groan under them.

29. *If*

29. *If I be wicked, why then labour I in vain ?*

29. I am wicked in Thine account ; and therefore it is to no

purpose to vindicate mine Innocence.

30. *If I wash my self with snow-water, and make my hands never so clean ;*

30. Were I never so pure and clean from all Filthiness in heart and life,

31. *Yet shalt thou plunge me in the ditch, and mine own cloaths shall abhor me.*

31. Thou wouldst notwithstanding cover me with filthy Ulcers, and make my

nearest Relations abhor to approach me.

32. *For he is not a man as I am, that I should answer him, and we should come together in judgment.*

32. For God is not like to me, that we should dispute upon even terms.

33. *Neither is there any days-man betwixt us, that might lay his hand upon us both.*

33. Nor is there any body above us both to compose our differences, and command silence, when either of us exceeds our bounds.

34. *Let him take his rod away from me, and let not his fear terrifie me.*

34. As for my self, His Rod, which is upon me keeps me in such awe, that I cannot speak freely.

not speak

35. *Then would I speak, and not fear him ; but it is not so with me.*

35. Let Him remove that, and then I shall utter my mind with less dread : For

I am not so bad as you imagine.

## C H A P. X.

## A R G U M E N T.

*In this Chapter the passionate Complaints and Expostulations with God, from which Job tells us, (in the foregoing Chapter) he intended hereafter to refrain, break out afresh; and he earnestly desires to know what his Guilt is: which God, who made him, he was sure could not but perfectly understand, if there was any; and needed not, for the discovery of it, to expose him to these severe Torments. Which, he still is of the opinion, may justify his Wishes of never being born, or of dying presently after. Tho', those Wishes being vain, he acknowledges it is more rational to desire, that God would be pleased to intermit his Pain a while; if He did not think fit quite to remove it.*

1. **M**Y soul is weary of my life, I will leave my complaint upon my self; I will speak in the bitterness of my soul.

take that liberty, (for it is in vain to contend against it, IX. 27.) though no words can express my Anguish and Misery.

2. I will say unto God, Do not condemn me; shew me wherefore thou contendest with me.

gainst me, till Thou hast first shewn me what the Crimes are for which I suffer.

3. Is it good unto thee that thou shouldest oppress? that thou

1. **A**ND since Life is a burthen to me, which can find no ease but onely in complaining, I will

2. O Thou Supreme Judge of all, do not pronounce thy final Sentence a-

3. What benefit wilt Thou receive by my spoils? or is it agreeable

*shouldest despise the work of thine hands? and shine upon the counsel of the wicked?*

greeable to Thee to slight thine own workmanship, and to countenance the rea-

sonings and designs of evil men?

4. *Hast thou eyes of flesh? or seest thou as man seeth.*

4. Dost Thou judge of things as Men do, who can see no farther than the outside, or are led by their affections?

5. *Are thy days as the days of man? are thy years as man's days,*

5. Must Thou take time, as we do, to find out the truth,

and understand the bottom of a business?

6. *That thou enquirest after mine iniquity, and searchest after my sin?*

6. Is that the reason Thou usest me thus severely, (and hast laid me upon a

Rack,) and as it were examinest what I have done amiss;

7. *Thou knowest that I am not wicked, and there is none that can deliver me out of thine hand.*

7. Surely Thou (whose Vengeance none can escape) knowest without the

help of such torments, that I am not guilty.

8. *Thine hands have made me, and fashioned me together round about; yet thou dost destroy me.*

8. There is no part of me but was most elaborately made and fashioned by Thee;

(and therefore Thou canst not be ignorant of me;) though now Thou art about to ruine me.

9. *Remember, I beseech thee, that thou hast made me as the clay, and wilt thou bring me into dust again?*

9. Need I put Thee in mind that I was formed by Thee, as the Potter works the Clay into what shape

he pleases; and now Thou art crumbling me in pieces again?

10. *Hast thou not poured me*

10. Didst not Thou gather all the scattered



out as milk, and crudled me like cheese?

ed Parts together, and compact them in my Mother's womb?

11. *Thou hast cloathed me with skin and flesh, and hast fenced me with bones and sinews.*

11. And first cover them with Skin, and then with Flesh, and at last strengthen

them with Bones and Sinews?

12. *Thou hast granted me life and favour, and thy visitation hath preserved my spirit.*

12. And in due time bring me into the world, and give me all the Comforts preserve both it and

of life, and by thy constant care them.

13. *And these things hast thou bid in thine heart: I know that this is with thee.*

13. Thou canst not have forgotten these things: and I am sure that this Misery I now

endure is not without thy order.

14. *If I sin, then thou markest me; and thou wilt not acquit me from mine iniquity.*

14. I cannot offend Thee in the least, but Thou (by whom I was thus formed)

must needs know and observe it; and I cannot avoid the thy Punishment for it.

15. *If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head: I am full of confusion, therefore see thou mine affliction;*

15. If I be wicked, I am undone; and if I be righteous, I am so oppressed that I cannot look upon what a lamentable

confusion I am in, beholding nothing but Misery which way soever I cast mine eyes,

16. *For it increaseth: thou huntest me as a fierce lion; and again thou shewest thy self marvellous upon me.*

16. For it grows greater and greater, while Thou pursuest me as a Lion doth his prey; and when I hope

hope there is an end of my Troubles, sendest more to fill me with new astonishment and horreur.

17. *Thou renewest thy witness against me, and increasest thine indignation upon me ; changes and war are against me.*

that there is no end, but onely a change of my conflicts.

18. *Wherefore then hast thou brought me forth out of the womb ? Oh that I had given up the ghost, and no eye had seen me !*

Happy had it been for me if I had come into this miserable world :

19. *I should have been as though I had not been ; I should have been carried from the womb to the grave.*

20. *Are not my days few ? cease then, and let me alone, that I may take comfort a little :*

since Thou wilt not quite remove thy Hand, Thou wilt forbear a while to strike, and let me breathe and refresh my self a little ;

21. *Before I go whence I shall not return, even to [the land of darkness, and the shadow of death ;*

be laid, I mean, in my Grave, the place of dismal darkness :

22. *A land of darkness, as darkness it self, and of the shadow of death, without any order, and where the light is as darkness.*

here, but one perpetual night.

17. Fresh witness of thine Anger rise up against me : Thou multipliest thy Plagues upon me ; so

18. And therefore I cannot but wish as I did at the first, that my Mother's womb had been my Grave : died there, and never

19. Or that I had died as soon as I was born, and been carried from the Womb to the Grave ;

20. To which I am now very near. May I beg therefore but this one favour, that thy Hand, Thou wilt breathe and refresh

21. Before I depart thither from whence I shall not return, (to ask any more fa-

22. Where it is as dark as dark can be ; and there is no succession of day and night, as we have

## C H A P. XI.

## A R G U M E N T.

*This Chapter gives an account of the sense of Zophar about the business in dispute. It is uncertain whence he was descended; but probably he dwelt upon the borders of Idumæa, (for there we find an ancient City called Naama, XV. Josh. 41.) and from thence came to visit Job in his Affliction. But in stead of joyning with him in his Prayer for a little respite from his Pain, (with which Job had concluded his last Discourse,) he calls him an idle Talker, and accuses him of irreverence towards God. Concerning whose incomprehensible Counsels, and irresistible Power, &c. he discourses with great sense, and gives Job exceeding good Advice: but still follows the opinion of the other two Friends, that he would not have been so miserable, if he had not been Wicked.*

1. **T**hen answered Zophar the Naamathite, and said, **1. H**ERE a third Friend of Job's (Zophar of Naama) began to speak with no small passion.

2. Should not the multitude of words be answered? and should a man full of talk be justified? 2. Dost thou think to stop our mouths with abundance of words; and by thy Talkativeness to persuade us thou art innocent?

3. Should thy lyes make men hold their peace? and when thou mockest, shall no man make thee ashamed? 3. Must we not confute thy false Allegations; but suffer thee to be insolent, because thou art miserable.

4. For

4. *For thou hast said, My doctrine is pure, and I am clean in thine eyes.*

4. For thou pretendest not to have offended either in word or deed; and

that God himself can find no reason to condemn thee.

5. *But, Oh that God would speak, and open his lips against thee;*

5. O that He would vouchsafe to shew thee thine error, and with his own mouth confute thee!

6. *And that he would shew thee the secrets of wisdom, that they are double to that which is! know therefore that God exacteth of thee less than thine iniquity deserveth.*

6. That He would shew thee the secret Reasons of his wise Counsels (which far surpass thine) in this Affliction; and make thee know that He

would be just, if He should punish thy Sin more severely!

7. *Canst thou by searching find out God? canst thou find out the Almighty unto perfection?*

7. Art thou able, after all thy busie inquiries, to give an account of God's Judg-

ments, and perfectly comprehend the Reasons of his Providence?

8. *It is as high as heaven, what canst thou doe? deeper than hell, what canst thou know?*

8. Thou mayst as well take a measure of the height of Heaven, or of the depth of Hell.

9. *The measure thereof is longer than the earth, and broader than the sea.*

9. The Earth and the Sea, as long and as broad as they are, have their bounds; but that hath none.

10. *If he cut off, and shut up, or gather together, then who can binder him?*

10. If He seize upon any thing, and shut it up, (as a Hunter doth his prey in a

net,) He will gather it, and who shall force Him to restore it?

11. *For*

11. For he knoweth vain men: he seeth wickedness also; will he not then consider it?

most hidden wickedness; and will not He punish it?

12. For vain man would be wife, though man be born like a wild asse's colt.

who is naturally as rude and blockish as a wild Asse's colt?

13. If thou prepare thine heart, and stretch out thine hands towards him;

14. If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15. For then shalt thou lift up thy face without spot, yea, thou shalt be stedfast, and shalt not fear:

thou shalt be settled without any fear of losing thy Happiness.

16. Because thou shalt forget thy misery, and remember it as waters that pass away:

Miseries: or thou shalt think of them as of Waters, that are run away, and will return no more.

17. And thine age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning.

11. For he knows vain Men, (who mind not what they say or doe,) He sees their

12. Shall Man, void of understanding, take the confidence to dispute with God? Man,

13. If thou art truly wise, cease disputing, and fall to Prayer.

14. If thou art guilty of any Sin, banish it quite away; and reform thy self and thy Family.

15. For then shalt thou look chearfully again, and be perfectly freed from this loathsome condition: yea,

16. Which shall be so great, that it shall blot out the remembrance of thy past-

17. The rest of thy Life shall be more glorious than the Sun at noon: even thy darkness shall be like the morning-light.

18. And

18. *And thou shalt be secure because there is hope : yea, thou shalt dig about thee, and thou shalt take thy rest in safety.*

thou shalt dig wells of water, and  
Tents or thy Flocks.

19. *Also thou shalt lie down, and none shall make thee afraid ; yea, many shall make suit unto thee.*

for thy Favour, and the greatest  
Friendship.

20. *But the eyes of the wicked shall fail, and they shall not escape ; and their hope shall be as the giving up of the ghost.*

but their hope of Deliverance shall faint away.

18. Thou shalt be confident, though any evil threaten thee ; because there is hope God will deliver thee : none shall disturb thy

19. Thou shalt be in perfect peace, and none shall disquiet thee : yea, the multitude shall sue to thee persons shall desire thy

20. But the Wicked shall in vain look for Happiness : they shall not escape their deserved punishment,

## CHAP. XII.

### ARGUMENT.

In this Chapter Job taxes all his three Friends with too great a conceit of their own Wisdom, which had not, as yet, taught them common Humanity to the miserable. And lets them understand, that he needs not come to them to learn, but might rather teach them the falseness of that Proposition, wherewith Zophar had concluded his Speech, concerning the Infelicity of the Wicked. For the contrary, he tells them, was obvious to sense, v. 7, 8, &c. And as for what Zophar had discoursed of the Wisdom and Power of God, he would have them know, that he was as well skill'd in those Points as the best of them, and understood



as much of the History of ancient Times: particularly of the vain attempt at the Tower of Babel, unto which it is probable he hath respect in the 14. verse; as, in all the following, he seems to have to what you read in XIV. Gen. 5. 6, 7, 8. of the rooting out of those fierce Giants the Rephaim, and other such like barbarous and rapacious people; of the particulars of which we have now no Records remaining.

1. **A**ND Job answered, and said,

2. No doubt but ye are the people, and wisdom shall die with you.

that if you were dead, there would be no Wisdom left among us.

3. But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these?

ely else: for I see nothing singular

4. I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn.

may answer him. But this is no new thing, the best of men hath been mock'd at on this fashion.

5. He that is ready to slip with his feet, is as a lamp despised in the thought of him that is at ease.

Prosperity despise him: the Upright is never acceptable to him who is not stedfast in his goings.

1. **T**O this Job replied in such words as these:

2. You believe then there are no men of sense in the world besides your selves: so

that if you were dead, there would be no Wisdom left among us.

3. Let not your vanity abuse you; I have Understanding as well and as much as you; and so hath every-body in all you have said.

4. I am not so simple but I see how you deride your Friend, when you bid him call upon God that He

may answer him. But this is no new thing, the best of men hath been mock'd at on this fashion.

5. Though he be as a Lamp, yet they who are dazzled with the splendour of worldly

Prosperity despise him: the Upright is never acceptable to him who is not stedfast in his goings.

6. The

6. *The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly.*

as provoke God with those very things which He bestows upon them with his own hand.

7. *But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:*

8. *Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.*

9. *Who knoweth not in all these, that the hand of the LORD hath wrought this?*

10. *In whose hand is the soul of every living thing, and the breath of all mankind.*

11. *Doth not the ear try words? and the mouth tast his meat?*

12. *With the ancient is wisdom; and in length of days, understanding.*

13. *With him is wisdom and strength, he hath counsel and understanding.*

6. For they thrive and flourish, though they rob the Just; and even such men live without disturbance,

7. Thou needest not go any farther than to the Beasts or Birds, to learn how well the Wicked fare.

8. The Earth brings forth her fruit to them abundantly; and the Fishes of the Sea deny them not their Service.

9. Who is so stupid as not to understand by all these, that God hath ordered it should be thus?

10. Whose right it is to dispose of all creatures, as well as of mankind.

11. Cannot the mind distinguish truth from falsehood, as exactly as the palate sweet from bitter?

12. And the older we grow, the wiser one would think we should be.

13. But what is all our wisdom to God's? who (as He knows, so) can doe all things; and

and he never errs in his understanding, or miscarries in his designs.

14. Behold, he breaketh down, and it cannot be built again: he shattereth up a man, and there can be no opening.

whom He casts into difficulties and streights.

15. Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16. With him is strength and wisdom: the deceived and the deceiver are his.

who deceive is as well known to Him, as the Silliness of those who are deceived.

17. He leadeth counsellors away spoiled, and maketh the judges fools.

18. He looseth the bond of kings, and girdeth their loyns with a girdle.

they are stript of their Royal Ornaments, and bound in Chains.

19. He leadeth princes away spoiled, and overthroweth the mighty.

forces they can raise able to defend them.

20. He removeth away the speech of the trusty, and taketh

14. It is not in the power of any creature to repair that which He throws down; nor to extricate that man

15. If He deny us Rain, the waters themselves dry up: and He sends such Flouds as break the strongest banks.

16. Nor is his Wisdom, as I said, inferior to his Power: But the Subtlety of those

Him, as the Silliness

17. He defeats the wisest Statesmen, and infatuates the ablest Senators.

18. So that they are not able to keep the Crown on the head of their Kings; but

19. Their great Ministers are carried captives with them; nor are the most powerful

20. Eloquence, Fidelity, and the Prudence which hath been gained

away the understanding of the aged.

gained by long experience, signifie as little for their preservation.

21. *He poureth contempt upon princes, and weakeneth the strength of the mighty.*

21. The Nobleness of their birth or their Munificence is not at all regarded : and He

dissolves the strongest Confederacies, into which their Friends enter for their support.

22. *He discovereth deep things out of darkness, and brigheth out to light the shadow of death.*

22. No Plot can be so secretly carried but He discovers it; and brings to light that which hath been contrived in the greatest obscurity.

23. *He increaseth the nations, and destroyeth them: he enlargeth the nations, and streightneth them again.*

23. Whole Nations (as well as their Princes) are perfectly under his power; whom He sometimes multi-

plies, and again diminishes by war, famine, or pestilence. He enlarges their bounds, and, when he pleases, reduces them into narrower limits.

24. *He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.*

24. He deprives their Leaders both of courage and judgment; and brings them into such confusion, that they know

not which way to turn themselves.

25. *They grope in the dark without light, and he maketh them to stagger like a drunken man.*

25. Blind men see as much as they; and their Counsels and motions are as uncertain as those of a man in drink.

## C H A P. XIII.

## A R G U M E N T.

From the foregoing Observations, Job still continues to assert, first, his own Understanding to be equal, or rather superiour, to theirs; who had better therefore learn of him, and know that God was not pleased to have his Providence defended by Untruths, nor to see men partial, though it was in His behalf: and secondly, his own Integrity to be such, that he would ever defend it against all Accusers, even before God himself. Whom he desires to take cognizance of the Cause, and to let him understand what the Crimes were for which he was thus severely handled. For he protests that he was ignorant of them; though the Punishments he had endured were more than sufficient to awaken the sense of his Guilt, he being almost consumed by them.

1. **L**O, mine eye hath seen all this, mine ear hath heard and understood it.

observed; or received from credible reports, which I have found to be certainly true.

2. What ye know, the same do I know also: I am not inferior unto you.

not to learn of you.

3. Surely I would speak to the Almighty, and I desire to reason with God.

Him; and be troubled with your Discourses no longer.

1. **I** Have said nothing, I would have you know, but what I my self have

2. Whereby you may see I had reason to say, that I know as much as you, and am

3. Would to God I might speak with Him, and lay my Reasons open before

4. But

4. *But ye are forgers of lies, ye are all physicians of no value.* 4. For your Conclusions are false; and, like unskilful Physicians, you exasperate the Diseases, which you cannot cure.

5. *Oh that you would altogether hold your peace, and it should be your wisdom.* 5. The best proof of your Wisdom would be, to say never a word more of these matters.

6. *Hear now my reasoning, and hearken to the pleadings of my lips.* 6. But listen a little to me, I beseech you, and hear by what Reasons I will defend my self.

7. *Will you speak wickedly for God? and talk deceitfully for him?* 7. Doth God stand in need of Untruths to justify his proceedings? cannot He be righteous unless I be wicked?

8. *Will you accept his person? will ye contend for God?* 8. Hath he so little Right on his side, that you must shew Him favour? or do you think to oblige his Majesty by doing me wrong?

9. *Is it good that he should search you out? or as one man mocketh another, do ye so mock him?* 9. Will it be to your advantage, think you, that God should strictly examine all you have said? or can He be deceived with your Flatteries, as frail men may be?

10. *He will surely reprove you, if ye do secretly accept persons.* 10. No; He will severely chastise you, for designing to gratifie Him by condemning me.

11. *Shall not his excellency make you afraid? and his dread fall upon you?* 11. The incomparable Excellence of God, one would think, should have frightened away



away such a thought; and his dreadful Majesty made you not presume to imagine He wanted your patronage.

12. *Your remembrances are like unto ashes, your bodies to bodies of clay.*

ments you accumulate, but like so

12. Whose Remonstrances, on his behalf, are no better than dust; and the Arguments you accumulate, but like so many heaps of dirt.

13. *Hold your peace, let me alone that I may speak, and let come on me what will.*

13. Keep silence therefore, and do not disturb me in my Speech; for I will omit nothing.

14. *Wherefore do I take my flesh in my teeth, and put my life in mine hand?*

I suffer such inraging Miseries, and am exposed to so many Dangers.

14. And I am so conscious to my self of my Innocence, that I must still wonder why am exposed to so many

15. *Though he slay me, yet will I trust in him: but I will maintain mine own ways before him.*

15. Assure your selves I will never forgo this Plea; but still maintain mine Innocence, though I were

at the last gasp, and had no

hope of Life.

16. *He also shall be my salvation: for an hypocrite shall not come before him.*

crité, nor shall false Accusations be admitted at his Tribunal.

16. And I am confident God himself would vindicate it; for I am no Hypocrite, nor shall false Accusations be admitted at his

17. *Hear diligently my speech, and my declaration with your ears.*

17. Do not interrupt me, but give due attention to what I

I am about to say.

18. *Behold now, I have ordered my cause; I know that I shall be justified.*

18. See, I beseech you, I refuse not to be tried, but have framed a Process against my

my self; and am so sure of the goodness of my Cause, that I know I shall be acquitted.

19. *Who is he that will plead with me? for now if I hold my tongue, I shall give up the ghost.*

on so just an occasion, is

20. *Onely do not two things unto me: then will I not bide my self from thee.*

two things against me; and then I will appear confidently, to plead my Cause before Thee.

21. *Withdraw thine hand far from me: and let not thy dread make me afraid.*

22. *Then call thou, and I will answer: or let me speak, and answer thou me.*

me question Thee; and do Thou against me.

23. *How many are mine iniquities and sins? make me to know my transgression and my sin.*

rant of them: I desire to know them all, great and small, against Thee, or against my Neighbour.

24. *Wherefore hidest thou thy face, and holdest me for thine enemy?*

25. *Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?*

more able to stand before Thee, than the Leaf to resist the

19. Let who will come and accuse me, I am ready to answer: for to hold my peace, death to me.

20. Let me onely beg, O Great Judge of all, that Thou wilt forbear to make use of will appear confidently.

21. Do not continue my Pain: and let not the sight of thy Majesty put me in disorder.

22. Then summon me to thy Bar, and charge me; and I will defend my self: or let clear thy proceedings

23. Tell me what, and how many, are mine Iniquities and Sins; for I am ignorant

24. For what cause am I thus afflicted, and used as if I was thine Enemy?

25. What honour wilt Thou get by employing thy Power against One, who is no

the wind which sports with it, or the dry Stubble the fire which instantly consumes it?

26. For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

committed before I well knew what I did.

27. Thou patest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.

feet are in the stocks; who is compassed with a vigilant guard, and cannot stir a foot from the place where he is:

28. And he as a rotten thing consumeth, as a garment that is moth-eaten.

26. For thou hast passed severe Decrees against me; and punished me for the Crimes which were

27. And Thou dost execute them as severely; for I can no more escape than a Malefactor whose

28. But there he rots and wafts away, as I do, like a Garment that is eaten by the moths.

## CHAP. XIV.

### ARGUMENT.

*The good man proceeds to plead with God for some mitigation of his Miseries, from the consideration of the Shortness of life, and the Trouble that naturally belongs to it; which he thought might move Him not to add any greater burthen of Suffering: especially, considering that when he is dead, he cannot come into the world again, (as the Plants do,) to receive the marks of his Favour. Which he hopes therefore He will bestow upon him here, notwithstanding the depth of his Misery, (which tempted him to the borders of Impatience, v. 13.) It being very easie for Him to remove his Affliction, though never so heavy, whose Power*

Power is so great, that He removed Mountains out of their place, and brought a Deluge, as we may say, of Sand (as they saw sometimes in their neighbouring Countries) to overflow the most fruitful Regions.

1. **M**A *IV* that is born of a woman, is of few days, and full of trouble.

1. **M**AN is born to die; and as he cannot live long, so his short Life is subject to many Cares.

2. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

2. He may be compared to a Flower, which is beautiful indeed, but suddenly cropt; or to the Shadow on a dial, which never stands still, but is hasting away apace.

3. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?

3. And dost Thou concern thy self so far about such a Wretch, as to summon him before thy Tribunal; and there pass dreadful Sentences against him as thou dost against me?

4. Who can bring a clean thing out of an unclean? not one.

4. The common Frailty of Humanity might make Thee overlook him: for nothing, Thou knowest, can be better than the Original from whence it comes.

5. Seeing his days are determined, the numbers of his months are with thee; thou hast appointed his bounds that he cannot pass.

5. Or if he were more considerable than he is, yet since he can live but to such a time as Thou hast prefixed, beyond which he cannot prolong his days one moment;

6. Turn from him, that he may rest, till he shall accomplish, as an hireling, his day.

6. That, I should think, might move Thee not to torment him in this manner; but

but to let him alone till that appointed time come, which will be as welcome to him as the end of his labour is to the Hireling.

7. *For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.*

the body of it will grow again, branches.

8. *Though the root thereof wax old in the earth, and the stock thereof die in the ground :*

the trunk seems quite dead ;

9. *Yet through the sent of water it will bud, and bring forth boughs like a plant.*

as if it were but newly planted.

10. *But man dieth, and wasteth away : yea, man giveth up the ghost, and where is he ?*

make him live again.

11. *As the waters fail from the sea, and the floud decayeth and drieth up :*

12. *So man lieth down, and riseth not till the heavens be no more : they shall not awake, nor be raised out of their sleep.*

13. *Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past ; that thou wouldest appoint me a set time, and remember me !*

7. And after that, there is more hope of a Tree than of him ; for if it be cut down to the very ground, and thrust out new

8. Nay, though it hath been so long cut down that the roots of it are grown old, and

9. Yet when it is well moistned it will shoot up again, and bring forth boughs,

10. But when Man dies, he crumbles into dust ; and none can set it together, to

11. As Lakes and great Rivers are dried up, when their waters find a new chanel :

12. So Man laid down in his grave shall come no more hither ; but in that bed of dust shall sleep perpetually.

13. I wish I were buried alive, rather than suffer such things ; or that I could take sanctuary

sanctuary somewhere, till this Storm be over ; or at least Thou wouldst set me a certain time when Thou wilt deliver me.

14. *If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.*

wait all the days of that appointed time, till that happy Change come.

15. *Thou shalt call, and I will answer thee : thou wilt have a desire to the work of thine hands.*

14. Then (though there be no hope of living here again, after I am dead) Thou shalt see I will patiently

15. Do Thou speak the word, and it shall be done : shew Thou hast some love to thy own workmanship.

16. *For now thou numbrest my steps, dost thou not watch over my sin ?*

16. Though now Thou seemest to number every step I have trod in all my life, and

dost not spare to punish every Fault ;

17. *My transgression is sealed up in a bag, and thou sewest up mine iniquity.*

had been sealed up in a bag ; and added one Punishment to another :

17. Having taken as great care the memory of them should not be lost, as if they

18. *And surely the mountain falling cometh to nought : and the rock is removed out of his place.*

18. Yet notwithstanding the highest Mountains may fall like a leaf, and the

Rock be removed from its place ;

19. *The waters wear the stones : thou wasthest away the things which grow out of the dust of the earth, and thou destroyest the hope of man.*

19. The Waters, though soft, wear away the hard Stones, and the very Dust or Sand sometimes overflows the fruitful

Fields: Why therefore (since such strange and unexpected things come to pass) may there not be some hope for miserable man ?

20. *Thou*



20. Thou prevailest for ever against him and he passeth: thou changeest his countenance, and sendest him away.

spoilest his beauty, and sendest him away into another World.

21. His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

22. But his flesh upon him shall have pain, and his soul within him shall mourn.

20. Who is not able to stand before Thee; but must yield and be gone for ever when Thou requirest: Thou

21. And then whether his Children, whom he leaves behind, be rich, or whether they be poor, it is

22. But while he is in flesh he cannot but be in pain for them; and his Soul is in-

wardly grieved to see their misery.

## CHAP. XV.

### ARGUMENT.

*In this Chapter Eliphaz renews the Dispute with more eagerness and fierceness than before; being very angry that Job slighted them so much, and thought himself so wise, (as he interpreted it,) that he disdained their Exhortations, and would not follow the Counsel they had given him, of Confessing his Sins, and praying to God for Forgiveness: (V. 8. VIII. 4, 5, 6.) But except (this one Argument, that he need not be ashamed to confess his Guilt, when he considered how prone all men are to sin) there is nothing new in his Discourse; but he merely urges what he had asserted at first, from his own, and the wisest mens observations, That they are not the Good, but the Wicked, whom God punishes with such Calami-*

ties as now were fall upon Job. And with great Ornaments of speech he most admirably describes the Vengeance which God is wont to take upon impious Tyrants, having his Eye, I suppose, upon Nimrod, or some such mighty Oppressour.

**1. THEN** answered Eliphaz the Temanite, and said,

**1. THEN** Eliphaz, incensed with these Reproaches, rose up again, and said,

2. Should a wise man utter vain knowledge, and fill his belly with the east wind?

2. Dost thou pretend to be wise, who answerest us with such empty Discourses; and whose heart is swollen with such pernicious Opinions, and vents them with so much vehemence?

3. Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

3. Is this thy Wisdom, which teaches thee to wrangle to no purpose; and to pour

out words, for which one is never the better?

4. Yea, thou castest off fear, and restrainest prayer before God.

4. The better, did I say? they destroy all Religion, and discourage men from pouring out their Complaint in prayer to God.

5. For thy mouth uttereth thine iniquity, and thou chusest the tongue of the crafty.

5. Thou rather teachest them to dispute with Him; whereby thou hast proclaimed

thine Iniquity, while with fallacious words thou seekest how to dissemble it.

6. Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.

6. I need produce no farther testimony against thee; for thy own mouth hath done

the business, and condemned thee of Impiety.

7. Art

7. Art thou the first man that was born? or wast thou made before the hills?

7. Thou art but a Man, why dost thou talk as if thou wert God; or at least wert made before the World?

8. Hast thou heard the secret of God? and dost thou restrain wisdom to thy self?

8. Wast thou admitted into God's secret Counsels, and thereby ingrossedst all Wisdom to thy self?

9. What knowest thou that we know not? what understandest thou which is not in us?

9. Wherein (to retort thy own words upon thee) doth thy Knowledge exceed

ours? Let us hear what Secret thou hast learnt, which we do not understand.

10. With us are both the gray-headed, and very aged men, much elder then thy father.

10. If by age and long experience men acquire Wisdom; there are some of us who

are much elder than thy Father.

11. Are the consolations of God small with thee? is there any secret thing with thee?

11. Why dost thou slight then those Divine Consolations which we have given

thee? Hast thou some secret ones, which no body else knows of?

which no body else

12. Why doth thine heart carry thee away? and what do thine eyes wink at,

12. What makes thee have such an high opinion of thy self, and in this manner condemn us?

13. That thou turnest thy spirit against God, and lettest such words go out of thy mouth?

13. Nay, oppose thy self to God, and take the boldness to argue with Him?

14. What is man, that he should be clean? and he which is born

14. Thou wilt maintain thy Innocence, thou sayst; but thou forgettest

of a woman, that he should be righteous. forgettest sure what thou art, and whence thou comest: else thou

wouldest not stand upon thy Justification, nor complain that thou art wronged.

15. Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.

ably good; the Heavenly inhabitants, I say, are not without their spots.

16. How much more abominable and filthy is man, which drinketh iniquity like water.

he is to drink when he is dry?

17. I will shew thee, bear me; and that which I have seen, I will declare,

nothing but what mine own eyes have seen,

18. Which wise men have told from their fathers, and have not hid it;

reported it to their Children:

19. Unto whom alone the earth was given, and no stranger passed among them.

to be intrusted with the Government of whole Countries; which no foreign power could enter (as they have done thine) while they ruled.

20. The wicked man travel-  
leth with pain all his days, and  
the number of years is hid-  
den to the oppressour.

long he is in dread of some greater Oppressour than himself.

15. Remember what I told thee before, (IV. 18.) that the Angels are not immuta-

16. What a loath-  
some and filthy crea-  
ture then is Man, who  
is as prone to sin, as

17. Do not stop  
thine Ears whilst I  
shew thee thine er-  
rour; and I will say

18. And which wise  
men have observed,  
and their Fathers be-  
fore them, who have

19. And they no  
mean persons neither,  
but such as were a-  
lone thought worthy

20. The wicked Ty-  
rant (this is their and  
my observation) is ne-  
ver free from inward  
Torment; all his life

21. *A dreadful sound is in his ears; in prosperity the destroyer shall come upon him.*

still falling on him; and in the most peaceable time he doth not think himself in safety.

22. *He believeth not that he shall return out of darkness, and he is waited for of the sword.*

He fancies nothing but naked swords round about him.

23. *He wandreth abroad for bread, saying, Where is it? he knoweth that the day of darkness is ready at his hand.*

He imagines it will prove his poison.

24. *Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battel.*

and overcome him, as a King doth his Enemies whom he hath surrounded with his forces.

25. *For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.*

and resolutely set himself in opposition to the Almighty:

26. *He runneth upon him, even on his neck, upon the thick bosses of his bucklers:*

27. *Because he covereth his face with his fatness, and maketh collops of fat on his flanks.*

up himself in Luxury, Pride, and Haughtiness.

21. His Guilt so pursues him, that it makes him fear some mischief (or other is

22. When he lies down, he is afraid he shall be kill'd before the morning; and

23. He shall wander to get a morsel of bread where he can find it; and when he hath it, he shall i-

24. The Distress and Anguish wherewith he sees himself shall affright him; they shall press upon him his Enemies whom he

25. Which will be a just punishment of his audacious Impiety; because he defied God,

26. Who will suddenly lay fast hold on him and kill him, though he be never so well armed:

27. Because he minds nothing but his belly; and, casting away all fear of God, nourishes

28. And

28. And he dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps.

28. Possessing Cities which he hath laid desolate; and Houses out of which he hath driven the owners, and

which are running to ruine.

29. He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

29. But the Riches he hath gotten by such Violence and Oppression shall come to Nothing: He may design

great things, but shall leave them imperfect.

30. He shall not depart out of darkness, the flame shall dry up his branches, and by the breath of his mouth shall he go away.

30. When his Troubles begin, they shall not end, till they have destroyed both him and his Children: One

word of God's mouth (so mad a thing it is to set himself against Heaven) will utterly consume him.

31. Let not him that is deceived trust in vanity: for vanity shall be his recompence.

31. Let such Examples teach him that is seduced into evil ways, not to trust to

such uncertain Greatness; for vexatious Disappointments shall be all that he will get by it.

32. It shall be accomplished before his time, and his branch shall not be green.

32. He shall meet with them, when he little thinks of it; and see his Children whither

away as well as himself.

33. He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive.

33. They shall die before their time; as the unripe Grape, or the Blossom of the

vine or olive, are struck with hail, or bitten off by the frost.

34. For the congregation of hypocrites shall be desolate, and

34. The most numerous Families of such ungodly men shall



fire shall consume the tabernacles  
of bribery.

shall have none in  
them left: the Divine  
Vengeance shall de-

stroy the House which was built with ill gotten goods.

35. They conceive mischief, and  
bring forth vanity, and their bel-  
ly prepareth deceit.

35. And they justly  
deserve to be thus pu-  
nished, because all  
they design and doe

is nothing but the Oppression and Ruine of their Subjects:  
against whom, when one Design miscarries, they conceive  
new arts to undo them.

## CHAP. XVI.

### ARGUMENT.

Job reproves the vanity and obstinacy of Eliphaz, in repeating the same things over again, and still persisting in his Inhumanity, though he saw his Case so pitiable. Which he again describes, to make him sensible how unworthily he was treated by him and the rest of his Friends: who, in effect, joyned with his Enemies; who took this opportunity to rail at him. Whereas there was no Crime of his appeared to justify their Accusations, and to make good Eliphaz his Argument: which signified nothing, unless he meant to say, that Job was like that wicked Tyrant of whom he had discoursed. Which was so far from any shew of truth, that he protests he never hurt any body, and was alway a sincere lover of God, &c. v. 17, 18. The truth of which God knew; to whose Bar he appeals from their unjust Sentence.

1. **T**HEN Job answered,  
and said,

1. **H**ERE Job in-  
terrupted him,  
and said,

2. I have heard many such things: miserable comforters are ye all.

you, are as troublesome as my Sufferings.

3. Shall vain words have an end? or what emboldeneth thee that thou answerest?

son call thine, than thou didst mine XV. 3.) I wonder at thy confidence, that having so little to say, thou shouldst take upon thee to answer.

4. I also could speak as ye do: if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you.

to oppress you with such words as these, and in a grave fashion to mock at your Calamities.

5. But I would strengthen you with my mouth, and the moving of my lips should assuage your grief.

Arguments I could invent; and carefully abtain from the least word that should augment your Grief.

6. Though I speak, my grief is not asswaged: and though I forbear, what am I eased?

I defend my Innocence, or silently suffer you to condemn me, it makes no difference.

7. But now he hath made me weary: thou hast made desolate all my company.

hast not ceased, O God, till Thou hast left me neither Goods, nor Children, no nor a Friend to comfort me.

2. Thou dost but repeat what hath been often said already: Such Comforters as

3. May not one end-  
lessly pour out such empty Discourses? (as I may with more rea-

XV. 3.) I wonder at

4. I could insult as well as you; and, if we could change conditions, let you see how easie it would be

5. But I abhor the thought of such a guilt: I would not fail to fortifie you, in that case, with the best

6. Though, as for my self, I find my Mi-  
sery admits of no Con-  
solation: For whether

7. God hath long since quite tired me with one Trouble up-  
on another. Thou

8. *And thou hast filled me with wrinkles, which is a witness against me : and my leanness rising up in me, beareth witness to my face.*

who rises up with false Accusations to take away mine Honour, as this Contumption will do my Life.

9. *He teareth me in his wrath, who hateth me : he gnasheth upon me with his teeth ; mine enemy sharpeneth his eyes upon me.*

against me, and cruelly sets himself to spy out the least occasion to calumniate me.

10. *They have gaped upon me with their mouth, they have smitten me upon the cheek reproachfully, they have gathered themselves together against me.*

shamefully abused me, and joyned themselves together, to give full satisfaction to their wrath wherewith they are fill'd against me.

11. *God hath delivered me to the ungodly, and turned me over into the hands of the wicked.*

delivered me bound into the hands of the ungodly, to use me at their pleasure.

12. *I was at ease, but he hath broken me asunder : he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark*

the most despicable ; and there I am exposed (as a Butt to the Arrow) to all manner of Indignities and Miseries.

8. The furrows in my face (which is not old) shew the greatness of my Affliction: which is extremely augmented by him,

9. He rends my Good name in pieces with a passion equal to his hatred: my Enemy is enraged a-

gainst me, and cruelly sets himself to spy out the least

10. There is no small number of such as these, who look like so many wild beasts coming to devour me: having already most

shamefully abused me, and joyned themselves together, to

give full satisfaction to their wrath wherewith they are

11. So God will have it ; who hath abandoned the protection of me, and de-

livered me bound into the hands of the ungodly, to use

me at their pleasure.

12. How happy was I heretofore ! and now I am crushed in pieces : From an eminent condition he hath thrown me down into

the most despicable ; and there I am exposed (as a Butt to the Arrow) to all manner of Indignities and Miseries.

13. *His archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the ground.*

like so many darts to my very heart,) He hath added Ulcers in every part of my Body, with inward pains, which rack me without intermission; and, in one word, hath so mortally wounded me, as if my bowels were already shed upon the ground.

14. *He breaketh me with breach upon breach, he runneth upon me like a giant.*

that I can make no more resistance than a Dwarf can do against a Giant.

15. *I have sowed sackcloth upon my skin, and defiled my horn in the dust.*

sewed it to my skin: and all my Authority and Honour is changed into Contempt.

16. *My face is foul with weeping, and on my eye-lids is the shadow of death:*

which have fallen from thence.

17. *Not for any injustice in mine hands; also my prayer is pure.*

was alway (so false is *Eliphaz* his Accusation XV. 4.) a sincere Worshipper of God.

18. *O earth, cover not thou my blood, and let my cry have no place.*

and let neither God nor man regard my Complaint while I am alive.

13. He is not content to take away all my Goods, and destroy my Family; but, to the reproach of my Friends, (which strike

14. Before one Wound be closed, He makes another; and in so violent a manner,

15. The Sackcloth which I put on at the first, now cleaves so fast to me, as if I had

16. My Face is dirty, and mine Eyes, in a manner, quite put out, by the very Tears

17. And yet I must still say, I never offered such a violence as this to any man; and

18. If this be not true, let my blood be left to the Dogs to lick, when I am dead; my Complaint while

19. *Also now behold, my witness is in heaven, and my record is on high.*

Witness; and can testify how just I have been toward my Neighbours, and how pious toward Himself.

20. *My friends scorn me : but mine eye poureth out tears unto God.*

fully set your selves to defame me) I appeal to His; and beseech Him with perpetual tears to vindicate me.

21. *O that one might plead for a man with God, as a man pleadeth for his neighbour !*

for nothing more, than to have it speedily heard and tried by Him, in the same manner that pleas are held before earthly Judges.

22. *When a few years are come, then I shall go the way whence I shall not return.*

turn hither again, for Him to doe me justice.

19 But what need these imprecations ? The great God who rules over all is my

20. From your judgment therefore (who, instead of comforting my Innocence, scorn-

21. I am so assured of the goodness of my Cause (as well as of his Justice,) that I wish

22. For my Life cannot last long ; and I know that when I am gone, I cannot re-

## CHAP. XVII.

### ARGUMENT.

*Here Job desires he may be tried presently before God's Tribunal, his Life being just upon the point to expire, as he had said in the end of the former Chapter ; and continues to urge again in this, because his Friends were very unfit Judges in his case, and had passed such a Sentence upon him, as upright men would never approve of. Whereby they had given him a new Vexation,*

*Vexation, to hear them talk so idly, and put him in hope of recovering his Happiness, if he would follow their Admonitions; when they saw him just dropping into the Grave, which was the onely thing, he saith, that he could hope for.*

1. **M***Y breath is corrupt, my days are extinct, the graves are ready for me.*

whereby I can see nothing but Graves on every side prepared for me.

2. *Are there not mockers with me? and doth not mine eye continue in their provocation?*

mock at all I say for my self? This me, that I cannot take a wink of sleep, nor think of any thing else.

3. *Lay down now, put me in a surety with thee; who is he that will strike bands with me?*

some-body undertake for Thee: who is it that on thy behalf will ingage to doe me right?

4. *For thou hast bid their heart from understanding: therefore shalt thou not exalt them.*

Judgments: therefore Thou shalt not conferr this honour on them, who talk so absurdly.

5. *He that speaketh flattery to his friends, even the eyes of his children shall fail.*

their errours: for he that flatters his Friends, when he should reprove them, may look long enough before either he or his Children find one that will deal sincerely with them.

1. **M***Y vital spirits are spent, they give but a glimmering and dying light;*

2. *How can I support my spirits, when my Friends, who should comfort me,*

so bitterly exasperates me, that I cannot take a wink of sleep, nor think of any thing else.

3. *Once more therefore I beseech Thee, O God, to assure me that Thou wilt judge my Cause Thy self: Let*

who is it that on thy behalf will ingage to doe me right?

4. *Not these Friends of mine; for they comprehend nothing of the way of thy*

Judgments: therefore Thou shalt not conferr this honour on them, who talk so absurdly.

5. *I must speak the truth of them, (tho' it displease them,) and not sooth them up in*

their errours: for he that flatters his Friends, when he should reprove them, may look long enough before either he or his Children find one that will deal sincerely with them.



6. *He hath made me also a by-word of the people, and aforetime I was as a tabret.*

and it is the vulgar pastime to talk of my Calamities.

7. *Mine eye also is dim by reason of sorrow, and all my members are as a shadow.*

flesh of my body is so consumed, that I am but the Shadow of a man.

8. *Upright men shall be astonished at this, and the innocent shall still stir up himself against the hypocrite.*

and the innocent will resolutely oppose the wicked, when he judges the worse of Piety, because of my Afflictions.

9. *The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.*

will he doe any evil action, but grow rather the better by Adversity, and add Perseverance to his Piety.

10. *But as for you all, do you return, and come now: for I cannot find one wise man among you.*

der things better, and hearken to what I have said: for I must tell you again, there is not a man of you that judges truly of my Case.

11. *My days are past, my purposes are broken off, even the thoughts of my heart.*

quite gone, and all the hopeful Designs, which had possessed my heart, being utterly subverted.

6. This very person who spake last hath made me a proverb in every-bodie's mouth;

7. No wonder then that excessive Sorrow hath darkned mine eyes; and that all the

8. Upright men hereafter will be astonished at the cruel sentence which my Friends pass upon me;

9. The righteous will not be moved by such arguments to change his purpose of well-doing: much less

10. And truly I wish that all you, who have charged me so heavily, would consider

11. Repent of your harsh Censures before I die, as I must speedily, my Joys being

12. *They*

12. *They change the night into day: the light is short because of darkness.*

sleep in the night, nor enjoy any pleasure in the day.

13. *If I wait, the grave is mine house: I have made my bed in the darkness.*

the onely House I can promise myself to rest in a bed where I shall not be disturbed.

14. *I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.*

dred are nothing so near me as Worms and Rottenness.

15. *And where is now my hope? as for my hope, who shall see it?*

my self withal? (XI. 15, 16, &c.) Who shall see, when I am sure I shall not, the Happiness you would have me look for here?

16. *They shall go down to the bars of the pit, when our rest together is in the dust.*

you my Friends, as well as I, shall take up your lodging in the dust.

12. In stead where- of other thoughts are come to torment me; which will not let me

13. If I hope for any thing now, (as you would have me,) it is for a Grave: That's self; there I am going disturbed.

14. I have already made so near an alliance with Death, that my Father and Mother and nearest Kindred

15. How vain then are all the hopes you would have me feed Who shall see, when I

16. All these Hopes you speak of shall sink down into the bottom of the grave; when

## CHAP. XVIII.

### ARGUMENT.

*In this Chapter Bildad again takes up the Dispute, and pretends to reply to what Job had said. But I do not see any thing new, saving the description he makes*  
(as

(as Eliphaz had done before him) of the Ruine which shall inevitably fall, according to the fixed rules of Providence, (so he fancied) upon the Wicked and his family; notwithstanding all the assistance that his Friends and Allies can lend him for his Preservation. And this he seems to imply was the fate of Job; whom he doth not so much as exhort to Repentance, (as he had done in his former Discourse Chap VIII.) being very angry with him, that he had no higher esteem of their Wisdom.

1. **T**HEN answered Bildad the Shubite, and said,

first opinion, rose up, and said,

2. How long will it be, ere you make an end of words? mark, and afterwards we will speak.

tend better to our Reasons; then we will go on to argue with him.

3. Wherefore are we counted as beasts, and reputed vile in your sight?

(XVII. 4, 10.) but looks upon us as a company of dull Beasts, into whom nothing of Wisdom will enter?

4. He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

Soul in pieces with impatient Anger. What art thou, that God for thy sake should cease to govern the world by his known Laws, which are fixt and immutable?

5. Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

1. **T**HEN Bildad the Shubite, seeing Job continue in his

2. How long shall we continue this Dispute? Let us make an end of it, unless he will at-

3. To what purpose is it to talk with one who tells us we understand nothing,

4. Such is his Passion; which will not let him see how he himself, like a wild Beast, tears his own

5. Say what thou wilt, it is an everlasting Truth, that the Wicked shall not continue

tinue in the Splendour wherein we sometime see him : but though he seem to sit as by a great fire, (warm in his wealth and honour and power,) there shall not remain so much as a spark to comfort him.

6. *The light shall be dark in his tabernacle, and his candle shall be put out with him.*

7. *The steps of his strength shall be streightned, and his own counsel shall cast him down.*

more perplex him : and his own devices shall prove his overthrow.

8. *For he is cast into a net by his own feet, and he walketh upon a snare.*

danger, every step he takes in pursuance of his designs shall farther insnare him.

9. *The grin shall take him by the heel, and the robber shall prevail against him.*

who thirst after his bloud, or wealth, or place, shall easily lay hold on him.

10. *The snare is laid for him in the ground, and a trap for him in the way.*

a Trap, when he thinks himself secure in his proceedings.

11. *Terrours shall make him afraid on every side, and shall drive him to his feet.*

he runs to save himself, he shall meet with them.

6. The glory of his Family shall be turned into contempt, and all their joy shall end in sorrow.

7. The attempts which his power makes to preserve his Greatness, shall but

more perplex him : and his own devices shall prove his overthrow.

8. He shall intangle himself by his own wiles; and, having contrived himself into

9. Before he is aware he shall find it so impossible to disengage himself; that they

who thirst after his bloud, or wealth, or place, shall easily lay hold on him.

10. He shall not foresee his danger; but be caught as a Bird or a Beast in a Snare or

11. Then he shall be surrounded with a thousand Terrours ; and which way soever

12. His strength shall be hunger-bitten, and destruction shall be ready at his side.

chief shall attend and accompany him in every place.

13. It shall devour the strength of his skin: even the first-born of death shall devour his strength.

12. He shall pine away till he hath no strength remaining: for nothing but Misery

13. Rottenness shall eat up his bones; I say, his very bones shall rot and be consumed.

14. His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors.

14. Whatsoever he relies upon for the support of himself and Family, it shall utterly fail him; nay,

help to hasten his Death, the most dreadful of all his Enemies.

15. It shall dwell in his tabernacle, because it is none of his: brimstone shall be scattered upon his habitation.

15. That man had best take heed, who shall have a mind to dwell in his House when he hath left it;

for thunder and lightning shall destroy it.

16. His roots shall be dried up beneath, and above shall his branch be cut off.

16. And it shall never be built up again, nor shall his Family be restored; but be

like a Tree, whose roots are so dried up in the earth, that it shall never shoot forth any more branches.

17. His remembrance shall perish from the earth, and he shall have no name in the street.

17. His very Memory shall perish, as well as himself; and his Name never be

mentioned among men, unless it be to make him infamous.

18. He shall be driven from light into darkness, and chased out of the world.

18. He shall be cast out of his splendid Greatness into some obscure Grave; and

removed out of the world as some unclean thing.

19. He

19. He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

19. None of his Descendents shall survive him; nor any of his Kindred remain to keep up his Name.

20. They that come after him shall be astonied at his day, as they that went before were affrighted.

astonishment; as they who see it shall be seized with horror.

20. Future times shall reade of this severe Vengeance of God upon him with

21. Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.

21. Certain it is, that this is a just description of the miserable condition of the Wicked: they that do

not honour God shall thus be abased.

## C H A P. XIX.

### A R G U M E N T.

The purpose of this Chapter (in which Job replies to Bildad) is to shew, that it would be sufficient for him also merely to repeat the same things, as they had done in Ten Discourses: But the more to aggravate their want of Compassion, or rather Cruelty, toward him, he represents several new things, which made his condition more deplorable than he had hitherto said. One of which was, that he could not tell the Reason why God dealt thus with him: who notwithstanding was so gracious, that in the depth of this Misery and Anguish, He affords him a glimmering of a comfortable Hope, (which began now to appear in his Soul, and which he had hitherto wanted,) that God would at last take pity upon him,



him, and shew his Friends their errour, by restoring him to his former Health and Splendour. That seems to be the literal meaning of the 25. and 26. verses, and of the two next that follow: where, among other things, he says he doubted not but his Redeemer should stand at last upon the earth, (so it is in the Hebrew, the word day not being there,) that is, quite overcome the Devil, and deliver him from these Distresses; like a mighty Conquerour, who keeps the field, when all his opposers are routed and fled away. But in this he was, as S. Austin calls him, *eximius Prophetarum*, and prophesied of the Resurrection of the Body at the last day.

1. **T**HEN Job answered, and said,

course, (Ch. VIII.) wherein he reflected on him as a Wicked man, burst out again into these words.

2. *How long will ye vex my soul, and break me in pieces with words?*

words, which grate upon me as sorely as all the Miseries I endure?

3. *These ten times have ye reproached me: you are not ashamed that you make your selves strange to me.*

continue your hard-hearted Censures, as if I were a perfect Stranger; and my manner of life utterly unknown to you.

4. *And be it indeed that I have erred, mine errour remaineth with my self.*

1. **T**HEN Job, hearing him also repeat his former dis-

2. Will you never cease to torment me, and to break my very heart with your

3. You have reproached me often enough, one would think; and yet you are not ashamed to

4. Suppose that I have done amiss, (which is more than you know,) I suffer sufficiently

sufficiently for it ; and it doth not become you to increase my Sufferings by your Reproaches.

5. *If indeed you will magnifie your selves against me, and plead against me my reproach :*

ledge my Calamities, which have made me contemptible, as an argument to condemn me ;

6. *Know now that God hath overthrown me, and hath compassed me with his net.*

laid me thus low, and environ'd me with unavoidable Miseries, calls upon you to compassionate rather than reproach me.

7. *Behold, I cry out of wrong, but I am not heard : I cry aloud, but there is no judgment.*

can have any audience or redress, though I appeal to God with the loudest cries, and protest to Him that I am innocent.

8. *He hath fenced up my way that I cannot pass, and he hath set darkness in my paths.*

side, that I am at my wits end, and know not which way to turn my self.

9. *He hath stript me of my glory, and taken the crown from my head.*

Authority from me wherewith I was invested ;

10. *He hath destroyed me on every side, and I am gone : and mine hope hath he removed like a tree.*

much as Hope remaining, which is the onely comfort of the miserable:

5. But if you will still proceed to lift up your voice to declaim against me, and al-

6. Let this answer suffice you : That I am sensible it is God's doing ; who, having

7. And my Case is the more pitiable, because I know not the Cause of all this ; nor

8. There is no way open for my escape ; but his Plagues surround me so on every

9. He hath not merely stript me of my Ornaments, and taken that Dignity and

10. But brought me to such utter Ruine, that, like a Tree pluck'd up by the very roots, I have not so

11. He

11. *He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies.*

11. For He hath done all this with such violence, as it He were extreamly incensed against me, and look'd

upon me as his Enemy.

12. *His troupes come together, and raise up their way against me, and encamp round about my tabernacle.*

12. Whole Armies of Evils, by his order, have at the same time invaded me; and laid such a streight siege

to me, that not the smallest Comfort I had could escape their fury.

13. *He hath put my brethren far from me, and mine acquaintance are verily estranged from me.*

13. I look'd for some relief from my Brethren; but they were so astonisht at the number and dreadful-

ness of my Calamities, that they durst not approach me: and as for my Neighbours, who formerly so much courted my acquaintance, they truly kept a loof off, as if they had never known me.

14. *My kinsfolk have failed, and my familiar friends have forgotten me.*

14. They whom Nature inclined to it have failed to perform the duties of Human-

ty towards me; and they to whom I was tied by a stronger bond than Nature have forgotten the Friendship there was between us.

15. *They that dwell in mine house, and my maids count me for a stranger: I am an aliant in their sight.*

15. They that have been kindly entertain'd at my house, nay, the people of my Family, have forgot

the respect they were wont to give me; and look upon me as if they had no relation to me.

16. *I called my servant, and he gave me no answer: I entreated him with my mouth.*

16. I called to my Slave, and he regarded not what I said; no, not when I be-

seeched him as if he had been my Master.

17. *My*

17. *My breath is strange to my wife, though I intreated for the childrens sake of mine own body.*

come near me; though I have conjured her to it by the dear memory of our Children, those common pledges of our mutual love.

18. *Yea, young children despised me; I arose, and they spake against me.*

up to invite them to me, abusive language is all the return they make to my Courtesie.

19. *All my inward friends abhorred me: and they whom I loved are turned against me.*

cannot endure me; and they who have received so many tokens of my Love are become mine Enemies.

20. *My bone cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth.*

bone: a Mouth to complain withal left me.

21. *Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me.*

me, have pity, have pity, I beseech you, upon a miserable wretch; and consider what Wounds the hand of God hath given me.

22. *Why do ye persecute me as God, and are not satisfied with my flesh?*

And doth it not suffice you to see my Body all consumed, but you will vex my very Soul also with your perverse reasonings?

17. Which is the less wonder, since I am become so loathsome that my Wife will not

18. After these examples young Children and Fools despise me: and when I rise

19. And, which is worst of all, the men whom I intrusted with my greatest Secrets

20. All these Afflictions have so wasted me, that I am little more than skin and is all the flesh that is

21. O ye my Friends, (if you still deserve that name,) who are the only persons that undertake to comfort

22. Will you assume the same prerogative, and think you have the same right to af-

23. *Oh that my words were now written ! oh that they were printed in a book !*

upon record, and be registred in the publick Acts and Monuments!

24. *That they were graven with an iron pen and lead in the rock for ever !*

rock or marble pillar to continue to all Posterity!

25. *For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.*

I seem for the present to be forsaken of God, yet I know that He can hereafter deliver me out of this miserable condition, since He lives for ever; and will, I doubt not, at last appear victorious over all the Enemies which now oppress me.

26. *And though after my skin, worms destroy this body, yet in my flesh shall I see God :*

the rest of this wretched Body; yet I feel my Soul inspired with a comfortable belief, that before I die I shall see my self restored, by the mercy of God, to a happy estate.

27. *Whom I shall see for my self, and mine eyes shall behold, and not another ; though my reins be consumed within me.*

very eyes I shall see Him vindicate my Innocence: not only others, but I my self shall live to see it; and I even faint away with vehement desire to behold that happy day.

23. Oh that the Protestations and Appeals I have so often made might remain

24. May they be graven upon a plate of lead with an iron pen; nay, cut into a

25. For my Hope, which was as dead as my self, (XVII. 13, 15. XIX. 10.) begins to revive, because, though

26. And though the Worms, which have eaten my Skin, should proceed to consume

27. He will not let me always lie under these Reproaches; but I begin to assure my self, that with these

28. But ye should say, *Why persecute we him, seeing the root of the matter is found in me?*

without ground thus long disputed this matter with you, but am sure the right lies on my side, and not on yours.

29. *Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.*

perverse Reasonings, (for his wrath punishes mens iniquity with the sword or some such sore Vengeance,) whereby you will know to your cost, that there is a more righteous Judgment than yours.

28. Which will make you repent that you have thus persecuted me; who have not

29. Take my advice therefore in good time, and dread the just displeasure of God against you for your

## CHAP. XX.

### ARGUMENT.

*The abrupt beginning of this Speech of Zophar shews that he was in a passion; which, though he pretends to bridle it, would not let him calmly consider the Protestation which Job had made of his Innocence.*

*But he goes on in the old Common place of the certain Downfall of the Wicked, he never so powerful and well supported. Which he illustrates indeed after an excellent fashion, with great variety of Figures, and remarks upon Histories as old as the World. In some of which he had observed, that the Wicked after their Fall had made notable attempts to get up again; but by the hand of God were so crushed, that they could never rise more. All the flaw in his Discourse is this, (which was common to him with the rest,) that he imagined God never varied from this method; and therefore Job, without doubt,*



was a very bad man, though it did not appear he was, any other way, but by his Infelicity.

1. **T**HEN answered Zophar the Naamathite, and said,

2. *Therefore do my thoughts cause me to answer, and for this I make haste.*

voked me, that I am not able to longer.

3. *I have heard the check of my reproach, and the spirit of my understanding causeth me to answer.*

I will not suffer my Passion to reply, but the clear light of my Understanding shall answer for me.

4. *Knowest thou not this of old, since man was placed upon earth,*

5. *That the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?*

boast of, is of no long standing; and for a few moments.

6. *Though his excellency mount up to the heavens, and his head reach unto the clouds.*

overtop all mankind, as much as the highest trees do the lowest shrubs;

1. **H**ERE Zophar, though he had no new thing to produce, hastily interrupted Job, and said,

2. These words of thine make my former thoughts return again; and do so forbear speaking any

3. While thou pretendest to correct my Errours, I have heard my self rather shamefully reproached: yet

4. It seems thou dost not yet understand, though it be a Truth as old as the World,

5. That the Happiness which the Wicked, and he that counterfeits Piety, so much

6. Tho' he should be advanced to the highest pitch of humane Greatness, and

7. Yet

7. Yet he shall perish for ever,  
like his own dung: they which  
have seen him shall say, where is  
he?

saw him so flourishing shall be astonish'd at his Ruin, and  
ask with amazement, What is become him?

8. He shall flie away as a dream,  
and shall not be found: yea, he  
shall be chased away as a vision of  
the night.

brance in the morning; or if we have, all the rich fur-  
niture and feasts which appear to us in our sleep, vanish in  
an instant as soon as we awake.

9. The eye also which saw him,  
shall see him no more; neither  
shall his place any more behold him.

gaze upon it with envy, shall lose the sight of it, and ne-  
ver behold it more.

10. His children shall seek to  
pleaseth the poor, and his hands  
shall restore their goods.

he hath oppressed; and he shall be forced with shame to  
restore with his own hands the goods he hath extorted  
from them.

11. His bones are full of the  
sin of his Youth, which shall lie  
down with him in the dust.

secret Sins shall stick to him till they bring him to his  
Grave.

12. Though wickedness be sweet  
in his mouth, though he hide it  
under his tongue:

7. Yet he shall fall  
as low as his dunghil,  
and, like it, be cast  
out for ever with con-  
tempt: They who

8. For his Happi-  
ness hath no firmer  
foundation than a  
Dream, of which we  
have no remem-

9. Just so shall he  
pass away, and all his  
Glory with him: Those  
eyes that were wont to

10. His Children  
shall have enough to  
doe to pacifie the rage  
of the Poor, whom

11. His very Bones  
are full of pain and  
anguish. All which  
Punishments of his

12. Though Wick-  
edness, like some dan-  
gerous meats, be plea-  
sant in the acting, as

they are in the chewing ; so that a man is as desirous to continue it, as a Glutton is to keep a long relish of those sweet morsels upon his palate.

13. *Though he spare it, and forsake it not ; but keep it still within his mouth :* 13. Though he will by no means part with it, when he is told the danger ; but

still retains it, as the other doth that meat in his mouth, which he is told is no better than poison :

14. *Yet his meat in his bowels is turned, it is the gall of asps with in him.* 14. Yet after it is committed it wrings and gripes the Conscience ; as those dainty

bits, when they are swallowed , do the bowels: the pleasure is turned into pain, the sweetness into such bitterness as brings the most sudden destruction.

15. *He hath swallowed down riches, and he shall vomit them up again : God shall cast them out of his belly.* 15. His ill gotten Goods, for instance, which he devoured with so much greediness and unsatiable

desire, shall never thrive with him ; but he shall be forced to refund them with a torment far exceeding the pleasure wherewith he got them : God himself shall violently force them from him, and all his other Riches together with them.

16. *He shall suck the poison of asps : the viper's tongue shall slay him.* 16. Which shall prove as great and as deadly a Torture to him, as if, when he

iqueezed the poor, he had suck'd the poison of Asps, or been bitten with a Viper.

17. *He shall not see the rivers, the fountains, the brooks of honey and butter.* 17. This shall be his portion, instead of the pleasures of Nature and Art ; which

he flattered himself would flow in several streams to him perpetually.

18. *That*

18. *That which he laboured for shall he restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoyce therein.*

as much Riches as he had before his change, he shall have no joy in them.

19. *Because he hath oppressed, and hath forsaken the poor; because he hath violently taken away an house which he builded not:*

he shall not be

20. *Surely he shall not feel quietness in his belly, he shall not save of that which he desired.*

in travail; all his pains shall bring which he desired.

21. *There shall none of his meat be left; therefore shall no man look for his goods.*

which shall put him out of all hope of mending his condition.

22. *In the fulness of his sufficiency he shall be in streights: every hand of the wicked shall come upon him.*

stressed; for the hand of every man whom he hath afflicted shall lay hold on him to demand satisfaction.

23. *When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him, while he is eating.*

18. He may endeavour again with new labour to repair his broken fortune; but it shall be in vain: though he should get change, he shall have

19. When he hath with new Oppressions grinded the poor, and left them destitute, when he hath violently seized on a House, able to build it.

20. When he hath turned, as we say, every stone, and been as restless as a woman forth nothing of that

21. He shall have no more left him to eat, than he was wont to leave for others;

to leave for others;

22. The greater fulness you can suppose him to regain of worldly Goods, the more he shall be distressed.

23. God himself also shall disturb him in his Enjoyments, with the worst effects of his Divine Vengeance,

which

which shall come pouring down from Heaven, when he thinks himself most secure.

24. He shall flee from the iron weapon, and the bow of steel shall strike him through.

weapon in a man's hand, should be shot through with a bow of steel.

25. It is drawn and cometh out of the body; yea, the glistening sword cometh out of his gall; terrors are upon him.

he shall not escape so; for Terrors shall perpetually accompany him.

26. All darkness shall be bid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

devour him; and the same Pestilence or Burning-fever shall take hold of the rest of his Family.

27. The heaven shall reveal his iniquity: and the earth shall rise up against him.

the Earth by Wild beasts, or Serpents, or some other way, shall make war against him.

28. The increase of his house shall depart, and his goods shall flow away in the day of his wrath.

intends to punish him.

29. This is the portion of a wicked man from God, and the heritage appointed unto him by God.

thus will the Almighty reward his other proud and insolent words,

24. He shall run from a lesser Danger to fall into a greater; as if one, avoiding the

25. And though he should draw the shaft out of his body, and the wound in his bowels should be healed,

26. Nothing but dreadful Dangers shall wait for him in those places where he hoped for Safety: a Fire not kindled by man shall

27. The Heaven by Thunder, Lightning or Tempests shall declare it self his enemy; and

28. His whole Revenue shall melt away as waters poured out, in the day when God

29. This is the portion which God the righteous judge will allot to the Wicked: Blasphemies, or his o-

## C H A P. XXI.

## A R G U M E N T.

To bring the Dispute to a speedier issue, Job (after a short preface, reprovving their Incivility) comes close to the business: and doth not content himself merely with denying what they had said, but shews them where the fallacy in their Discourse lay; viz. in concluding an Universal from some Particulars. For he maintains, from as good History and Observations as they could produce, that, though God do make some wicked men such examples of his Vengeance, as they had said, yet he lets others, and they of the vilest sort, Atheists and Deriders of Divine Providence, live prosperously, and die peaceably, and have stately Monuments built to perpetuate their Memory. In brief, he shews there is great variety in God's proceedings about the Punishment of the Wicked; which makes them so bold as they are in their Impiety. And seems to have respect to the History of Ishmael, who was a wild, or barbarous, man, grasping at all he could lay his hands on, and persecuting Isaac; and yet had XII. Princes descended from him, settled in their several Fortresses, as we read XVI. Gen. 12. XVII. 20. XXV. 16. And it is possible, to the History of Eliphaz his own Country: Esau his Ancestor being very rich, (XXXVI. Gen. 6, 7.) and having many Dukes, whose posterity afterward advanced themselves to the title of Kings, that sprang from him, before there was any King over the Children of Israel. XXXVI. Gen. 15, 31.



1. **B**UT Job answered, and said,

(in which Zophar secretly struck at him,) That God always punishes Sinners in this manner, would not let it pass without Answer, and therefore said again unto them;

2. *Hear diligently my speech, and let this be your consolations.*

done hitherto to my Discourse: Doe me this kindness, and it shall serve instead of all the Consolations I promised my self from you.

3. *Suffer me that I may speak; and after that I have spoken, mock on.*

(XX. 2.) who, after I have done, may begin, if he please, to deride me again.

4. *As for me, is my complaint to man? and if it were so, why should not my spirit be troubled?*

me, and take upon you to pronounce that Sentence which I expect from Him alone? But if my Complaint had been to you, yet, seeing there is just cause for it, can I chuse but be vexed to see you will not hear me patiently?

5. *Mark me, and be astonished, and lay your hand upon your mouth.*

ness, be so civil now as to impose silence on your selves, while I am speaking to you.

6. *Even when I remember, I am afraid, and trembling taketh hold on my flesh.*

it, yet the thought of what is past makes every joyned of my body tremble.

1. **B**UT Job, who knew, the falseness of this Assertion,

2. Let me prevail with you, to attend better than you have

3. Hear me patiently, and do not so hastily interrupt me as Zophar just now did;

4. Have I not all this while made my Appeal to God? why then do you interrupt

5. Consider well my Misery, and being astonished at the greatness of it, and of your rudeness, silence on your selves,

6. I am sure I myself am astonished at the very remembrance of it: were I free from

makes every joyned of

7. Where-

7. *Wherefore do the wicked live, become old, yea, are mighty in power?*

If what you have said be true, how come we to see so many wicked men not onely enjoy all the Good things of this life, but grow old in their enjoyment, and want no Honour or Power to which Riches can advance them?

8. *Their seed is established in their sight with them, and their offspring before their eyes.*

grow up like young plants before their eyes?

9. *Their houses are safe from fear, neither is the rod of God upon them.*

God inflict any Punishment on them for their sins;

10. *Their bull gendreth and faileth not; their cow calveth, and casteth not her calf.*

conceive, and in due time bring forth their Calves, and do not miscarry.

11. *They send forth their little ones like a flock, and their children dance.*

who bring forth their little ones as easily and as numerously; and their Children dance about their houses, like the little Lambs which skip about their fields.

12. *They take the timbrel and harp, and rejoyce at the sound of the organ.*

joy at the sound

13. *They spend their days in wealth, and in a moment go down to the grave.*

7. Let me therefore again desire you to answer me this question more leisurely;

8. Nay, live to see their Children settled in the World; yea, their Childrens children

9. There is no body disturbs their Tranquillity in any of their habitations; nor doth

10. But extends his care even to their Herds of Cattel; where the Kine never fail to

11. And so do their flocks of Sheep, with whom their Wives may be compared;

12. They lift up their voice, and sing to the timbrel and harp: they dance for

13. In a word, they prolong their days to a great old age, in all

manner

manner of pleasure ; and then do not lie long languishing on a bed of Sickneſs or Pain, but go eaſily and ſuddenly to their grave.

14. *Therefore they ſay unto God, Depart from us ; for we deſire not the knowledge of thy ways.*

be gone ; for they deſire to have nothing to doe with Him or with his Laws.

15. *What is the Almighty, that we ſhould ſerve him ? and what profit ſhould we have if we pray unto him ?*

ſhould worſhip and ſerve Him, they do not believe they ſhall be a whit the better for it.

16. *Lo, their good is not in their hand : the counſel of the wicked is far from me.*

make themſelves rich and prosperous without God ; and therefore far be it from me to joyn with them in their Impiety.

17. *How oft is the candle of the wicked put out ? and how oft cometh their deſtruction upon them ? God diſtributeth ſorrows in his anger.*

ſpeedy Vengeance on them ; but it is not his uſual courſe to deſtroy them ; and to give them ſuch Plagues and Torments (as you ſpeak of) for their portion.

18. *They are as ſtubble before the wind, and as chaff that the ſtorm carrieth away.*

the wind, and all their Eſtates ſcattered like the Chaff which is blown away with a ſtorm.

14. And yet theſe are the men that never think of God ; or, if they do, preſently bid thoſe thoughts

15. They know no ſuch Being, they ſay, as the Almighty ; nor do they owe Him any ſervice : and if they

16. Do not imagine that I am of their opinion ; I know very well that they cannot

17. But yet, I ſay, how oft is it that we ſee the Joy of theſe Wicked men extinguished ? Sometimes indeed God takes a

18. We do not ſee them ſo frequently, as you ſay, driven away like Stubble before

19. God layeth up his iniquity for his children : he rewardeth him, and he shall know it. 19. And when doth God punish the Iniquity of the wicked in his Children, (as you pretend he always doth, XX. 10.) and that while he lives and beholds it himself?

20. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty. 20. It is not such a common thing as you make it, for him to see his own Ruine, and to feel the effects of the dreadful wrath of the Almighty.

21. For what pleasure hath he in his house after him, when the number of his months is cut off in the midst? 21. As for what befalls his Children when he is dead, he concerns not himself: it is nothing to him though they be cut off in their most flourishing estate.

22. Shall any teach God knowledge? seeing he judgeth those that are high. 22. Shall we be so bold as to instruct God how to govern the World? and tell Him He is not just, unless He punish the Wicked when we expect it? He judges the highest Beings, and therefore knows sure how to govern us.

23. One dieth in his full strength, being wholly at ease and quiet. 23. Who must not think to tie Him to our Rules. For one man dies in the highest and firmest worldly Prosperity, meeting with nothing all his days to disturb his Quiet and Tranquillity.

24. His breasts are full of milk, and his bones are moistened with marrow: 24. Health as well as Riches accompany him to his grave; his Ribs are fat, and his Bones full of marrow, even in his old age:

25. And another dieth in the bitterness of his soul, and never eateth with pleasure. 25. When another man (who perhaps is better than he) dies in

great

great Pain and Anguish; after a miserable Life, in which he never enjoyed any Pleasure.

26. *They shall lie down alike in the dust, and the worms shall cover them.*

26. They shall both alike have the Dust for their bed, and Worms for their co-

vering; and no distinction, that we can see, be made between them.

27. *Behold, I know your thoughts, and the devices which ye wrongfully imagine against me.*

27. I am sensible that in all this I very much contradict your thoughts; which are

as well known to me as to your selves: I see by what Arguments you are studying to oppress me.

28. *For ye say, Where is the house of the prince? and where are the dwelling-places of the wicked?*

28. I hear you say within your selves; What is become of the House of Job, who lived like a

Prince? what difference is there between him and those wicked men whose Dwelling-places are destroyed?

29. *Have ye not asked them that go by the way? and do ye not know their tokens?*

29. But let me answer you; or rather go and ask the first passengers you meet with,

(for it is a thing vulgarly known) and they are not interested in our Disputes, let them tell you their observations about God's Providence:

30. *That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath?*

30. Which all agree in this, that the Wicked is spared very often in a common Calamity; though it

be very general as well as terrible, yet, many of them escape it.

31. *Who shall declare his way to his face? and who shall repay him what he hath done?*

31. Which makes the Wicked so bold, that none dare re-

prove

prove him : much less is he in danger of being punished for his Offences, since God spares him, and Man dreads him.

32. *Yet shall he be brought to the grave, and shall remain in the tomb.*

a stately Monument is raised to preserve his Memory, and represent him as if he were still living.

33. *The clods of the valley shall be sweet unto him ; and every man shall draw after him, as there are innumerable before him.*

men shall do after him, as innumerable have done before him.

34. *How then comfort ye me in vain, seeing in your answers there remaineth falsehood ?*

For you maintain that Prosperity is the inseparable Companion of Piety ; when everybody can tell you, that none flourish more than the Wicked, and that Calamities are common to all mankind.

32. The Pomp of his Funeral is answerable to the Splendour wherein he lived ; and

33. There he lies quietly in the earth, and none disturbs his ashes : he suffers nothing but what all

34. See then how ill you discharge the office of Comforters, whose Answers

## CHAP. XXII.

### ARGUMENT.

Though Job had clearly stated the Controversie in the foregoing Chapter, yet Eliphaz would not yield ; but begins the Combate a Third time, without any ground at all, but a pure mistake, as I have expressed it in the first verse. And to avoid the Reproof, which had been given him, of repeating merely the same things ; he now brings in a Catalogue, though with-



out any proof, (so much was his anger and bitterness increased,) of the particular Sins, both against God and against his Neighbour, of which he supposes Job to have been guilty. Else, he still boldly concludes, God would not have punished him with such severity, that there was not a greater instance of his Indignation to be found any where; unless it was in the Old World, and in Sodom. Yet he hath so much Moderation, that he invites him at last to Repentance, and promises him the happy fruit of it; as he had done in his first Speech, but not in his second. Nay, he tells him, in conclusion, for his encouragement, that he should be able to do as much for a Nation, as Ten righteous men, could they have been found there, might have done for Sodom.

1. **T**HEN Eliphaz the Temanite answered, and said,

scope of it, (but imagining Job had accused the Divine Providence of Injustice, in suffering the Wicked to prosper, and the Righteous to be afflicted,) grew very angry, and said,

2. Can a man be profitable unto God, as he that is wise may be profitable unto himself?

great benefit by his Vertue, shall we think that God is a Gainer by it too, and that He is bound to reward it?

3. Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?

for His own advantage? or will it turn to His profit, if thou livest never so unblameably?

1. **T**HEN Eliphaz, not being able to deny all this, and yet not minding the

2. Is God ever the better for any thing that we do? Because a wise man receives

3. Doth He, who needs nothing, (being Possessor of all things,) desire thou shouldst be righteous

4. Will

4. *Will he reprove thee for fear of thee? will he enter with thee into judgment?*

will therefore punish them? Is this the reason that He now afflicts thee, to prevent the damage they might doe Him?

5. *Is not thy wickedness great? and thine iniquities infinite?*

and so numberless, that no other Cause is to be sought of thy fore and multiplied Punishments?

6. *For thou hast taken a pledge from thy brother for nought, and stripped the naked of their cloathing.*

own Kindred for little or nothing: and hast stript even those of their Garments, who had no more but just to cover their nakedness.

7. *Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry.*

8. *But as for the mighty man, he had the earth, and the honourable man dwelt in it.*

brought the title to any Land in question, he was sure to carry the cause by thy Favour to him.

9. *Thou hast sent widows away empty, and the arms of the fatherless have been broken.*

not obtain the favour of having Justice done them; but were crush'd and broken by thee, and had all the means of defending themselves taken from them.

4. Or, on the contrary, is He afraid thou shouldst hurt Him by thy Sins, and

5. Are not rather thy Sins against God and against Men so great

6. For (to begin with those against Man) thou hast been a Tyrant, and exacted Pawns of thine

7. Thou hast been hard-hearted to the weary Traveller, when thou sawest him ready to die with thirst or with hunger.

8. But as for the Great and the Powerful, all thy estate was at his service: if he

9. When at the same time the poor Widow and Orphans (whose protection

10. *Therefore snares are round about thee, and sudden fear troubleth thee;*

that now thou art beset with these Calamities, and most dreadful Plagues have on a sudden confounded thee.

11. *Or darkness that thou canst not see, and abundance of waters cover thee.*

11. Oh thy Blindness! dost thou not yet see how God hath proportioned thy Punishment to thy Crimes? hath the depth of the Afflictions wherein thou art plung'd quite taken away all sense from thee?

12. *Is not God in the height of heaven? and behold the height of the stars, how high they are.*

12. Is not God above the Heavens? behold, He is the Head and Governour of the Stars, although they be so high; and therefore how shouldst thou think to escape his Justice?

13. *And thou sayst, How doth God know? can he judge through the dark cloud?*

13. But perhaps thou fallest (such is thy Impiety against Him, as well as Cruelty to thy Neighbour) that, because He is so high, He minds not what is done here below: or that He cannot discern the difference of things so very remote through such a mist as is between us.

14. *Thick clouds are a covering to him, that he seeth not; and he walketh in the circuit of heaven.*

14. He is wrapt, thou imaginest, in such thick Clouds, that they obscure us from his sight: or He is confined to the Heavens, and so busied in their affairs, that He hath no leisure to attend to ours.

15. *Hast thou marked the old way which wicked men have trodden?*

15. Hast thou never observe, or hast thou forgotten the course of the old Atheistical World, who ran licentiously into all manner of Wickedness.

10. Thou art guilty, sure enough, of some such Sins as these, which are the cause

11. Oh thy Blindness! dost thou not yet see how God hath proportioned thy Punishment to thy Crimes? hath the depth of the Afflictions wherein thou art plung'd quite taken away all sense from thee?

12. Is not God above the Heavens? behold, He is the Head and Governour of the Stars, although they be so high; and therefore how shouldst thou think to escape his Justice?

13. But perhaps thou fallest (such is thy Impiety against Him, as well as Cruelty to thy Neighbour) that, because He is so high, He minds not what is done here below: or that He cannot discern the difference of things so very remote through such a mist as is between us.

14. He is wrapt, thou imaginest, in such thick Clouds, that they obscure us from his sight: or He is confined to the Heavens, and so busied in their affairs, that He hath no leisure to attend to ours.

15. Hast thou never observe, or hast thou forgotten the course of the old Atheistical World, who ran licentiously into all manner of Wickedness.

16. Which

16. *Which were cut down out of time, whose foundation was overflown with a flood.* 16. To whom God therefore put a stop, by destroying them before their time, and

carrying them quite away with the Flood, when they thought themselves firmly settled in the earth ;

17. *Which said unto God, Depart from us : and what can the Almighty doe for them ?* 17. And were saying, (as thou wouldst have us believe the wicked now do, and yet prosper, XXI. 14.) We have nothing to doe with God, nor He with us. Dost thou remember what God then did to them, for their horrid Ingratitude to him,

18. *Yet be filled their houses with good things : but the counsel of the wicked is far from me.* 18. Who had filled their houses with all manner of good things ? O vile wretches ! whose wicked thoughts I abhor as much as thou thyself, (XXI. 16.)

19. *The righteous see it, and are glad : and the innocent laugh them to scorn.* 19. Whose overthrow Noah and his Family beholding, rejoiced in God's righteous Judgment : That innocent man derided their Incredulity,

20. *Whereas our substance is not cut down ; but the remnant of them the fire consumeth.* 20. Whereas we, who believe God's Care and Providence, are untouch'd in our Estates ; when the reliques of those impious men are devoured by Fire from Heaven.

21. *Acquaint now thy self with him, and be at peace : thereby good shall come unto thee.* 21. Let me advise thee therefore, (whom God hath not yet quite consumed,) to joyn thy self to the Society of the Righteous, and to become like Noah : then be secure, and doubt not but by that means all Happiness shall return to thee.

22. *Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.*

tilly embrace it, and faithfully preserve it to be the rule of thy Life.

23. *If thou return to the Almighty, thou shalt be built up; thou shalt put away iniquity far from thy tabernacles.*

thus low, He will return to thee, and raise thee up as high as ever: He will pardon thine Iniquity, and remove the Punishment of it far from thee and thine.

24. *Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.*

the dirt, on which it shall lie; nor the purest gold more than the pebbles in the brook.

25. *Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.*

thy Almighty Restorer, who gave them to thee, will defend them better than the strongest fortress, and be Himself thy Treasure.

26. *For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.*

shalt delight to think how He loves thee: thou shalt not be dejected any more, but confidently and cheerfully expect his Blessing on thee.

27. *Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.*

cause to be continually giving thanks to Him, for his bounteous Goodness in fulfilling thy desires.

22. Do not refuse the Instruction which such men give thee from God; but hear-

23. Thou shalt soon feel the comfortable fruits of it: for if thou return to the Almighty, who hath laid thee

24. Thou shalt recover all thy Losses with usury; and no more value gold than

25. Thou shalt be at no pains to secure thy vast Heaps of gold and silver; because

26. For then thou shalt be so far from doubting of his Care over thee, that thou

27. Thou shalt ask nothing of Him, but thou shalt obtain it; and have abundant

28. *Thou*

28. Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

29. When men are cast down, then thou shalt say, There is lifting up: and he shall save the humble person.

30. He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

28. Thou shalt accomplish whatsoever thou designest, and all thy undertakings shall be prosperous.

29. Thou shalt pray to God also to lift up others, who are in a low condition; and He shall grant thy petitions.

30. Yea, a whole Country shall owe its safety to thy Innocence: it shall be delivered by thy pious

Prayers and blameless Actions.

## C H A P. XXIII.

### A R G U M E N T.

To the foregoing Discourse of Eliphaz, Job thought at first to make no Answer, but onely by complaints of their Injustice, and fresh Appeals to God: by whom he desires, more earnestly than ever, to be tried; being assured that He would acquit him. And though for the present God was not pleased to give him audience, (of which he complains with too much passion;) yet he maintains that hope, which began to appear in his Soul, (in his last Discourse with Bildad Ch. XIX.) that God would at last clear him from all the Aspersions which were cast upon him.



1. **T**HEN Job answered, and said,

Discourse perverted, renewed his Complaints, and said,

2. *Even to day is my complaint bitter : my stroke is heavier then my groaning.*

renders my Sufferings heavier than all my Sighs and Groans can expreis :

3. *Oh that I knew where I might find him ! that I might come even to his seat !*

presence, (so free I am from the conscience of any Guilt,) and approach even to his Judgment-seat.

4. *I would order my cause before him, and fill my mouth with arguments.*

futations of your false Accusations.

5. *I would know the words which he would answer me, and understand what he would say unto me.*

6. *Will he plead against me with his great power ? No, but he would put strength in me.*

me ? I cannot believe it ; He would support me ;

7. *There the righteous might dispute with him ; so should I be delivered for ever from my judge.*

ted by him my righteous Judge.

1. **T**HEN Job, hearing his Person thus defamed, and his

2. Still my just Defence of my self is judged to be Rebellion against God : which

3. And makes me once more appeal to God, and wish I could be admitted into his

4. I would set before Him the Justice of my Cause ; and fill my mouth with Con-

5. I would press to know his Judgment of me, and diligently attend to the Sentence which he would pass upon me.

6. Do you think He would make no other use of his absolute Power than to oppress

7. Till at his Bar I had proved my self a Righteous person, and been perfectly acquitted

8. Be-

8. *Behold, I go forward, but he is not there; and backward, but I cannot perceive him: whether to the East or to the West, I cannot see Him appear to doe me right.*

8. But all these, alas! are vain Wishes; for which way soever I turn my self, whe-

9. *On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him.*

9. He works and moves invisibly in all other quarters of the world; but I can discover nothing He does to clear my Innocence.

10. *But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.*

10. My onely comfort is, that, though I cannot know all his Ways, yet He, being every-where, knows the whole course of my Life: and when He hath proved me by these Afflictions, as gold is by the fire, I doubt not I shall be cleared from these Imputations which you lay upon me.

11. *My foot hath held his steps, his way have I kept, and not declined.*

11. I am sure I have ever followed his guidance, and so stedfastly observed his Commandments, that no temptation hath made me swerve from them.

12. *Neither have I gone back from the commandment of his lips, I have esteemed the words of his mouth more then my necessary food.*

12. I have prevented the Advice you give me, (XXII. 22.) having never done otherwise than He bid me, and laid up his words more carefully than my necessary provision for this life.

words more carefully than my necessary provision for this life.

13. *But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth.*

13. But for the present this doth not at all move Him to relieve me: He continues his purpose, (whatever it be,) and none can alter it, no more than they can hinder the fulfilling of it.

more than they can hinder the fulfilling of it.

14. For he performeth the thing that is appointed for me: and many such things are with him.

as these He doeth, of which He will not give us the reason.

15. Therefore am I troubled at his presence: when I consider, I am afraid of him.

at the thoughts of his absolute Power and unsearchable Wisdom, which may think fit still to continue these Afflictions.

16. For God maketh my heart soft, and the Almighty troubleth me:

that I cannot but dread the danger I am in of suffering more from his Almighty hand.

17. Because I was not cut off before the darkness, neither hath he covered the darkness from my face.

favour to die by that hand which strikes me so severely.

14. For what He hath resolved to inflict upon me, that I find He will accomplish: and many such things

15. This terrifies me, when I reflect upon it, notwithstanding my Innocence: I tremble

16. Which by the weight of them have broken my spirit, and made me so timorous,

17. For still He keeps me alive under all these Evils which I endure; and will not let me have the

## CHAP. XXIV.

### ARGUMENT.

Upon farther consideration Job thought good again to confute their rash Assertion, about the Plagues which always befall the Wicked, by an Induction of particulars that prove the contrary. Among which, the wild Arabs, he tells them, are a notorious instance, whose

whose profession is Rapine, and yet they thrive and prosper in it; v. 5, &c. And so do the more civiliz'd Oppressours, of whom he says something before, and again v. 11, 12. Where he seems to reflect upon hard Landlords, and griping Merchants and Traffiquers in Cities. To whom he adds Murderers, Adulterers, Pirates, with several other wicked Villains, (in the conclusion of the Chapter,) who notwithstanding die like other men, and are not called to an account, for their enormous Crimes, in this present World.

1. **W**H Y, seeing times are not hidden from the Almighty, do they that know him, not see his days?

Almighty be so apparent and visible upon the Wicked, why do not they who are truly Pious see these publick and open Judgments?

2. Some remove the landmarks; they violently take away flocks, and feed thereof.

late all known Rights; seizing on the Lands of their Neighbours, taking away their Cattel, and (not content with that) owning it when they have done, by putting them openly into their pastures?

3. They drive away the ass of the fatherless, they take the widow's ox for a pledge.

it away on some pretence or other; and have no more mercy than to take of the Widow, for the security of her debt, the onely Oxe she hath wherewith to plough her ground.

4. They turn the needy out of the way: the poor of the earth hide themselves together.

1. **B**U T, to answer a little what you have so often asserted; If Punishments from the Al-

2. Especially when the Wickedness of some of them is so notorious, that they vio-

3. If a poor Fatherless child have an Ass left him to carry his burthens, they drive

4. They offer Abuses to helpless people upon the high-way: so that the meaner sort

fort dare not appear, for fear of their Insolence or their Violence.

5. *Behold, as wild asses in the desert goe they forth to their work, rising betimes for a prey: the wilderness yieldeth food for them and for their children.*

desert places; where becoming wild and savage, they live on Rapine and Spoil; in which they are so diligent, that those Wildernesses (where they neither plough nor sow) maintain their families.

6. *They reap every one his corn in the field: and they gather the vintage of the wicked.*

Vineyards; and thence wickedly carry away the Corn and the Grapes, never regarding who is the owner of them.

7. *They cause the naked to lodge without cloathing, that they have no covering in the cold.*

ry skin, leave them never a rag to defend them from the cold, when they go to rest after their wearisome labours.

8. *They are wet with the showers of the mountains, and embrace the rock for want of a shelter.*

asleep at the foot of mountains: they have no whither to run, but into Caves and Holes of Rocks; where they endeavour to shrowd themselves, when they see a Tempest coming.

9. *They pluck the fatherless from the breast, and take a pledge of the poor.*

they snatch away young Children from their Mothers breasts; and carry away the Poor (pretending they owe them something) to make them their Slaves.

5. And you shall see others of them who (making Pillage their trade) leave the Cities and Towns, and go to skulk in Forests and

6. For they make Inrodes out of those Woods, into the neighbouring Fields and

7. They spare not the poor Reapers and Vintagers; but, stripping them to their ve-

8. They are exposed (poor wretches!) to the injury of the weather, as they lie

9. Nay, the Persons of men are not safe from the violence of these Out-laws: but

10. *They*

10. *They cause him to go naked without cloathing, and they take away the sheaf from the hungry :*

let him that is ready to starve eat of the Sheaf which he hath gleaned.

11. *Which make oyl within their walls, and tread their wine-presses, and suffer thirst.*

lars ; but let them not tast a drop, though they be ready to die with thirst.

12. *Men groan from out of the city, and the soul of the wounded crieth out : yea God layeth not folly to them.*

those that are dying of their wounds: and yet God, who knows all this, doth not make them examples of his Displeasure, nor can we tell when He will punish them for their Injustice and Cruelty.

13. *They are of those that rebel against the light : they know not the ways thereof, nor abide in the paths thereof.*

more secret Sinners, who look upon the light as their Enemy : They dare not be seen in the day-time ; or if they be espied, they presently seek to hide themselves, that they may not be discovered.

14. *The murtherer rising with the light, killeth the poor and needy, and in the night is as a thief.*

calls them up to early labour ; and in the close thickers and woods, he flies rich mens houses in the night.

10. Whom when they have stoln, they will not allow so much as Cloaths to cover their nakedness ; nor

of the Sheaf which he

11. They caule these miserable creatures to press out their oyl and their wine in their Cellars ;

12. Whole Cities groan under the Oppression of some or other of these wicked men, and cry out like

examples of his Displeasure, nor can we tell when He will punish them for their Injustice and Cruelty.

13. The world would be very empty, if He should destroy all such persons ; for besides these open, there are

more secret Sinners, who look upon the light as their Enemy : They dare not be seen in the day-time ; or if they be espied, they presently seek to hide themselves, that they may not be discovered.

14. The Murtherer, for instance, rises before the Sun, to kill those whose poverty then lurking all day turns Robber, and ri-



15. *The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me; and disguiseth his face.*

evening, to favour his leud desire: Then he hopes no-body he meets withal will know him; but lest they should, he wraps his face in his cloak to prevent discovery.

16. *In the dark they dig through houses, which they had marked for themselves in the day-time: they know not the light.*

the Adulterers: The assignment was made between them in the day-time, and the place then mark'd out, at which he may most easily enter; but it is the night which brings them together, to act the works of darkness.

17. *For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death.*

them, they are ready to die with fear: if any one know them, they are in the very agonies of death.

18. *He is swift as the waters, their portion is cursed in the earth: he beholdeth not the way of the vineyards.*

other in swift ships: which bring him in so much riches, that he despises the imployment of those who till the earth and plant vineyards, as poor and unprofitable.

19. *Drought and heat consume the snow-waters: so doth the grave those which have sinned.*

of lingring and tormenting Diseases; but go down to the grave as easily as Snow-water sinks into the dry ground when it is melted by the Sun.

15. The Adulterer also, whose eye hath let an unlawful love into his heart, waits for the dusk of the

16. And, when all are at rest, he will dig through the walls of houses, if there be no other way to come at

17. These are their delight; and if they chance to sleep too long together, and the morning surpriseth

18. To this wicked crue you may add the Pirate, who robs upon the Sea, and runs from one little creek to ano-

19. And yet all these, after they have spent their life in such horrid Villanies, do not die

20. *The womb shall forget him, the worm shall feed sweetly on him; he shall be no more remembered, and wickedness shall be broken as a tree.*

hang him on a gibbet for the birds to feed on; but he is carried to his grave like other men, to be the sweet food of worms. There he lies quietly, and neither he nor his Wickedness are any more remembered than a Tree which is broken all to shivers.

21. *He evil intreateth the barren that beareth not: and doeth not good to the widow.*

of her whom he hath deflowered; and when he hath abused a poor Widow, makes her no satisfaction.

22. *He draweth also the mighty with his power: he riseth up, and no man is sure of life.*

assassinate, there is no man, be he never so strong, is sure of his life.

23. *Though it be given him to be in safety, whereon he resteth; yet his eyes are upon their ways.*

think you may rely upon him; yet he watches all occasions, and lies in wait secretly, to do you mischief.

24. *They are exalted for a little while, but are gone, and brought low; they are taken out of the way, as all other, and cut off as the tops of the ears of corn.*

They are laid down and shut up in their Graves like all other men; nay, they die as easily (without those tedious pains which some endure) as the top of an Ear of corn is cropt with your hand.

20. God sets no such mark of his Displeasure upon him, but that his Mother may soon forget him: The hand of Justice doth not

21. This is true even of him who, to hide his Villany, kills the Child in the womb

22. The greatest persons are not able to stand before him: When he rises up to

23. Though he give you his hand, and promise you security so solemnly, that you

24. Thus these Impious men flourish and are lifted up above all other; and then they depart the world without any Punish-

25. *And if it be not so now,  
who will make me a liar, and  
make my speech nothing worth?*

I am sure it is not in any man's power to shew that my Discourse is frivolous.

25. All this I know  
to be so true, that I  
challenge all the  
World to disprove me.

## CHAP. XXV.

### ARGUMENT.

*The foregoing Discourse of Job, in the XXIV. Chapter, was so undeniable, that Bildad begins to break off the Dispute. For he says not a word to it, but only advises him to speak more reverently of the Majesty of God, than he imagined, he had done in his appeal to him Chap. XXIII.*

1. **T**HEN answered Bildad  
the Shubite, and said,

unable to refute what Job had said, only desired him in a few words, to beware how he reflected upon the Justice of God, or imagined himself to be just if He examined him. The words were these.

2. *Dominion and fear are with  
him, he maketh peace in his high-  
places.*

be worshipped by thee with the most awful reverence; as He is in the Heavenly places, where they never rebel against his orders.

3. *Is there any number of his  
armies? and upon whom doth not  
his light arise?*

1. **T**HEN Bildad,  
(whose turn it  
was to speak,) being

2. Take heed what  
thou sayest of God,  
the Sovereign of the  
World, who ought to

3. Hath He not in-  
numerable troupes of  
Angels and other  
Creatures, all ready to  
execute

execute his pleasure? And where is the man that is out of the verge of his all-overspreading Providence?

4. *How then can man be justified with God? or how can he be clean that is born of a woman.*

glorious Majesty? He forgets sure the condition of his Birth, who pretends to Purity in his sight.

5. *Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight.*

the Stars of Heaven, he shall find that they have their Spots; nay, in His presence, have no lustre at all.

6. *How much less man that is a worm, and the son of man which is a worm.*

full of Corruption whilst they live, can be nothing but Rottenness when they are dead?

4. Why then doth such a pitiful wretch as he talk of his Righteousness, before this

4. Let a man lift up his eyes as high as the Moon, nay, look as far as the Sun and

6. What can be expected then from miserable Man or his posterity; who, being

## CH A P. XXVI.

### A R G U M E N T.

Job bearing Bildad wander so far from the business, derides his grave affectation of Wisdom; and tells him that, though he talk'd as if he thought himself fit to be a Coadjutcur to God Almighty, yet as his Discourse was impertinent, so it was but mean and flat, in comparison with what he was able to speak himself, concerning the Omnipotent Wisdom of God: which he sets forth in a far more lively manner.

1. **B**UT Job answered, and said,

1. **T**O this Job replied almost as briefly; saying,

I

2. *How*

2. *How hast thou helped him that is without power? how savest thou the arm that hath no strength?*

Dost thou think to doe the Almighty any service by such Discourses?

3. *How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is?*

admit thee to be his Counsellour, who imaginest, no doubt, thou aboundest with Wisdom, and hast hit the very mark?

4. *To whom hast thou uttered words? and whose spirit came from thee?*

any extraordinary inspiration concerning them?

5. *Dead things are formed from under the waters, and the inhabitants thereof.*

ly in the Heavens, (to which thou biddest me look,) but even in the lowest parts of the Earth: where vast Giant-like Creatures are formed under the water, whose inhabitants are innumerable.

6. *Hell is naked before him, and destruction hath no covering.*

penetrates into the greatest depths: the very dead, who are quite removed out of our sight, being perfectly visible unto him.

7. *He stretcheth out the north over the empty place, and hangeth the earth upon nothing.*

the one Pole to the other: which He alone sustains; as He

2. O wonderful Advocate! How excellently hast thou defended Him who hath no need of thy help?

3. What admirable Advice wouldst thou give Him in his Government of the world, if He would

4. Dost thou think me ignorant of such things as these? or canst thou pretend to

5. I know, as well as thou canst inform me, the Power of God; which appears not on-

6. Nor is his Knowledge I am sensible, less than his Power; but

7. Who by his wonderful Power and Wisdom stretches out the whole World from

He doth this globe of Earth hanging in the Air, without any thing to support it.

8. *He bindeth up the waters in his thick clouds, and the cloud is not rent under them.* 8. It is He who binds up the fluid Waters, as it were in bags, and keeps them a long time hanging in the Clouds: through which they do not burst all at once, but distil by drops to moisten the Earth in due season.

9. *He holdeth back the face of his throne, and spreadeth his cloud upon it.* 9. These Clouds He spreads before the glorious face of Heaven, to restrain the beams of the Sun from scorching the Earth.

10. *He hath compassed the waters with bounds, until the day and night come to an end.* 10. He hath inclosed the waters of the Sea in shores; and so exactly compassed them about, that as long as the world lasts they shall not be able (be they never so furious) to exceed those bounds, but shall break all their rage against them into froth.

11. *The pillars of heaven tremble, and are astonished at his reproof.* 11. And yet the highest Mountains, which look as if they were the pillars and supporters of the Heavens, quake and tremble, when he thunders and lightens upon them.

12. *He divideth the sea with his power, and by his understanding he finiteth through the proud.* 12. By his Power He raises a Tempest, which makes great furrows in the Sea, and divideth, as it were, one part of it from another: and (such is his Wisdom) He knows how to appease it again, and depress its proud waves into the dearest calm.

13. *By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.* 13. Finally, by his wise contrivance the Heavens were adorned, and made thus beautiful,



beautiful, as we behold them : His Power made the Milky way, (and other celestial Signs,) whose windings are so admirable.

14. *Lo these are parts of his ways, but how little a portion is heard of him? but the thunder of his power who can understand?*

can comprehend of Him; but the Power is past all understanding.

14. And yet these are but very small parcels of his Works : For, alas! it is very little that such as we see the utmost force of his

## CHAP. XXVII.

### ARGUMENT.

As Bildad began to decline the Dispute, so Zophar quite gives it over : either looking upon Job as incurably obstinate, or (as we might more charitably conceive, were it not for what we read XXXII. 1.) being convinced he had more reason on his side. Whose silence so raised the spirit of Job, that he now triumphs over his Opponents : as the word *MASHAL*, which we render *PARABLE*, may denote. For it signifies among the Hebrews, an elegant ingenious kind of speech; excelling, and, as it were, domineering over, all other, in its pithiness, or neatness, or some other rare quality. Such is the following Discourse of Job, which begins (in this Chapter) with a vehement Protestation, that he would never desert his Plea; nor yield to their Doctrine, that a remarkable Vengeance always attends upon Wickedness in this world : though he grants, and largely here asserts, that sometimes there doth.

1. Moreover

1. **M**oreover Job continued his parable, and said, (whose turn it was now to speak) had nothing at all to reply, He proceeded with greater eloquence than ever to assert his Innocence; saying,

2. As God liveth, who hath taken away my judgment, and the Almighty, who hath vexed my soul;  
2. I protest by the Eternal God, who, for the present, will not judge my Cause; by the Omnipotent Lord of the world, who hath loaded me with so many Afflictions, that they have taken away all the pleasure of Life from me:

3. All the while my breath is in me, and the spirit of God is in my nostrils,  
3. I protest, I say, that as long as I have breath in my body, and He shall enable me to speak a word,

4. My lips shall not speak wickedness, nor my tongue utter deceit.  
4. My tongue shall be the faithful interpreter of mine heart, and I will never speak otherways than I think.

5. God forbid that I should justify you: till I die, I will not remove my integrity from me.  
5. Therefore never hope I will yield to your Opinion, which I know to be false:  
no, I abhor the thought of it, and will sooner die than confess the Guilt which you charge me withal.

6. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live,  
6. You shall never extort that from me, but I will resolutely maintain my Righteousness, and not be its defence: my Conscience doth not hitherto accuse me, and it shall never upbraid me hereafter, for betraying mine Innocence.

7. Let mine enemy be as the wicked; and he that riseth up against me, as the unrighteous.

thought wicked, shall be found so himself in the end: I say again, he shall prove himself unrighteous sooner than me;

8. For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?

none: for though he may get Riches by that pretence while he lives, yet what hope hath he when he dies?

9. Will God hear his cry when trouble cometh upon him?

God give any regard to the cries Him so little?

10. Will he delight himself in the Almighty? will he always call upon God?

fort from Him? will he not rather and cease to call upon Him?

11. I will teach you by the hand of God: that which is with the Almighty will I not conceal.

with the Wicked; and discover to you some of the secrets of his Almighty Providence.

12. Behold, all ye your selves have seen it, why then are ye thus altogether vain?

am about to say to be certainly true; and yet, such is your vanity, you will defend an ungrounded opinion.

13. This is the portion of a wicked man with God, and the

7. And let me tell you, he that sets himself against me, and would have me

8. Who knows very well, it is madness for a man to counterfeit Piety, when he hath

9. Nay before that, when any Calamity comes upon him, will of one who regarded

10. Or will he himself have the confidence to go to God, and expect any recompend in such a case,

11. Do not disdain to learn of me, and I will make you understand what God doeth

12. Behold, there is not one of you but hath by his own experience found what I

13. I grant that a Wicked man (but not all Wicked men, as you

*beritage of oppressours, which they shall receive of the Almighty.* you maintain) doth sometimes receive such Punishment from God as he deserves: which

might make other tyrannical Oppressours fear to meet with the same Vengeance.

14. *If his children be multiplied, it is for the sword: and his off-spring shall not be satisfied with bread.*

ry of a popular Tumult: and they reserved to perish with cruel Hunger;

15. *Those that remain of him shall be buried in death: and his widows shall not weep.*

them, nor did their Widows survive to lament them.

16. *Though he heapeth up silver as the dust, and prepare raiment as the clay;*

more than dust, nor costly apparel and furniture than the mire of the street;

17. *He may prepare it, but the just shall put it on, and the innocent shall divide the silver.*

shall enjoy them: God shall translate all these Treasures to another family, who shall doe more good with them.

18. *He buildeth his house as a moth, and as a booth that the keeper maketh.*

of a garment: and it shall not be more durable than the booth, which is made for him that keeps the fruits of a garden.

19. *The rich man shall lie down, but he shall not be*

14. We have seen, for instance, his numerous posterity fall by the sword of Justice or War; or by the fury who escaped were reserved

15. Or else with such pestilential Diseases, that none would adventure to bury

16. So that if he have treasured up such heaps of Riches, that he values silver no more than dust, nor costly apparel and furniture than the

17. He shall have onely the trouble of gathering them together, but none of his

18. He builds a goodly Fabrick, out of which he is as easily shaken as a moth out

19. And when he dieth, he shall have no Monument made for him;

gathered: he openeth his eyes, and he is not.

him: nay, while he lives it so falls out, that he looks about him,

and sees that every-body hath deserted him.

20. *Terrours take hold on him as waters, a tempest stealeth him away in the night.*

20. Innumerable Terrours then break in upon him, and surprize him like an In-

undation of waters; the Divine Vengeance, like a violent Tempest, unexpectedly hurries him away.

21. *The east wind carrieth him away, and he departeth: and, as a storm, burleth him out of his place.*

21. Some pestilent Vapour blasts him irrecoverably; and as certainly kills him, as a Whirlwind hurls

things out of their place.

22. *For God shall cast upon him, and not spare: he would fain flee out of his hand.*

22. Or God shall send some other Mischiefs so fast upon him, (without any pity to

him, who had none for others,) that all the attempts shall be in vain, which he makes to escape the Vengeance.

23. *Men shall clap their hands at him, and shall hiss him out of his place.*

23. At which the beholders shall rejoyce, and applaud God's righteous Judg-

ment: (which I confess He sometimes executes :) They shall hiss at his Name when he is dead, in that very place where he hath been so much magnified.

## C H A P. XXVIII.

### A R G U M E N T.

*The Connexion of this Chapter with the foregoing, I hope I have truly expressed in the first verse. And that being found, it is not Difficult to see at what it drives;*

drives; viz. to stop the busie Enquiry of mankind, who are very wise, he shews, in other things, but have not wit enough to comprehend the reasons why God doth not inflict those Punishments upon all Wicked men, which fall upon some. It is not needful to set down here, how this Argument is managed, (with such admirable elegance of words, and such weightiness of matter, as make it deserve the name of Mathal, Parable, or Proverb,) because it will sufficiently appear in the Paraphrase.

1. **S**urely, there is a vein for the silver, and a place for gold, where they fine it.

But the wit and industry of mankind, which have discovered Mines of silver and gold, must not think to find out this Secret, which God hath reserved to himself.

2. Iron is taken out of the earth, and brass is melten out of the stone.

3. He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

searches to the very bottom of it, and finds out those Stones which lie in the most abstruse and hidden parts of the Earth.

4. The floud breaketh out from the inhabitants; even the waters forgotten of the foot: they are dried up, they are gone away from men.

nate there and never stir a foot:) but by the hard labour

1. **Y**OU would have me give a Reason perhaps why God punishes some Wicked

2. They invent means to extract Iron and Brass, out of the Earth and out of Stone.

3. There is no Mine so dismally dark; but there some man or other sets things in order for his work; he

4. A Floud breaks out from some neighbouring place, and disturbs the Miners: (for the waters seem as if they would stagnate there and never stir a foot:) but by the hard labour of



of man they are drained, and leave the place dry again.

5. As for the earth, out of it cometh bread: and under it is turned up as it were fire.

5. Out of the surface of the Earth he gets Herbs and Corn, for his food and sustenance; and underneath it he finds Lime and Brimstone and such like fiery stuff, for other uses.

6. The stones of it are the place of sapphires: and it hath dust of gold.

6. He goes into Countries whose stones are the place where Sapphires are lodged; and whose dust to him is as good as gold.

7. There is a path which no fowl knoweth, and which the vulture's eye hath not seen:

7. He treads in paths which no Bird of prey knoweth; which the most quick sighted among them hath never seen:

8. The lions whelps have not trodden it, nor the fierce lion passed by it.

8. Where the wildest Beasts, who search for solitary places, never made their den, or so much as approached; no not the ravenous Lions, whose hunger leads them every where to seek satisfaction.

9. He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

9. He digs through the hardest Rocks by his obstinate labour; and undermines Mountains, that he may find the Treasure hid in their bowels.

10. He cutteth out rivers among the rocks, and his eye seeth every precious thing.

10. And if he meet with Waters which hinder his work, he cuts a Chanel through the Rock to convey them away; and never rests till he hath discovered every thing that may requite his indefatigable pains.

11. He bindeth the floods from overflowing, and the thing that

11. Nay, more than this, he stops the course

is bid, bringeth he forth to course of Rivers, and leaves not a drop remaining; that he may

bring to light all that is hidden in the bottom of them.

12. *But where shall wisdom be found? and where is the place of understanding?* 12. But though he be so successful in these Searches, he must not think to comprehend

the Reasons of wise Providence. He may study as long as he pleases, and weary himself with busie inquiries; but never be able with all his labour to dive into the bottom of this Secret, why God doth not punish all the Wicked, who so insolently contemn him.

13. *Man knoweth not the price thereof; neither is it found in the land of the living.* 13. Alas! this Wisdom is not to be purchased with all that wretched Man hath to

give for it: it is not a thing that any part of this world affords.

14. *The depth saith, It is not in me: and the sea saith, It is not with me.* 14. The Miners, poor Souls! dig they never so deep, are never like to come with-

in the reach of it: nor is it to be fetch'd by the Mariner from any of those Countries to which he sails.

15. *It cannot be gotten for gold, neither shall silver be weighed for the price thereof.* 15. All the Gold and Silver which men have heaped up by

such long toil and labour, are too inconsiderable a price to be offered for it.

16. *It cannot be valued with the gold of Ophir, with the precious onyx or the sapphire.* 16. Though it be the purest Gold which comes from Ophir, together with all the

precious Stones wherewith that rich Country abounds, they are of so little value,

17. *The gold and the chrystal cannot equal it: and the exchange* 17. That if you should add the Gold and the Crystal which

*of it shall not be for jewels of fine gold.*

the art of man of the most refined could doe nothing to obtain it.

are brought from other places, with all the Vessels made by and massy gold, they

*18. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies.*

are not worthy to be named with it: Men may dive into the Sea and tetch up Pearls, but this Wisdom lies a great deal deeper.

18. The precious Stones which are fetch'd out of the mountains of the East

*19. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.*

not come near it; nor are all the golden Ornaments, which they wear in those parts, proportionable to it.

19. The Arabian Topaz, which is so much esteemed for its wonderful lustre, doth

*20. Whence then cometh wisdom? and where is the place of understanding?*

can shew us where it lies, that we may go and search for it?

20. By what means then shall we get this Wisdom of which we are so desirous? who

*21. Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.*

is concealed from all men living; the most soaring wits were never able to disclose it.

21. We may ask this question as often as we please, but none can resolve us: for it

*22. Destruction and death say, We have heard the fame thereof with our ears.*

something of it. But this is all that they can tell us, (which is as far short of a full account, as a rumour is from a certain knowledge,) that they will shortly make all men equal; and then it will be of no great moment, whether we have been happy or miserable.

22. Death is the best Informer, and the Grave the onely place where we may learn

23. God

23. *God understandeth the way thereof, and he knoweth the place thereof.*

alone knows the place of that Wisdom we enquire after; which is no where else, but in his own Mind.

24. *For he looketh to the ends of the earth, and seeth under the whole heaven :*

sees the motions of all Creatures, from one end of it to the other?

25. *To make the weight for the winds ; and he weigheth the waters by measure.*

the Wind cannot blow, nor the Waters flow, but in those proportions which He hath prescribed.

26. *When he made a decree for the rain, and a way for the lightning of the thunder :*

Thundering cloud shall take.

27. *Then did he see it, and declare it, he prepared it, yea, and searched it out.*

He saw in his works; He made it visible and apparent; He fixed it therefore, and made these Laws perpetual: because, after all the search that could be made, He found no fault in it.

28. *And unto man he said, Be-hold, the fear of the Lord, that is wisdom, and to depart from evil is understanding.*

humble Adorer, not a Censurer, whereby He governs the World. For the highest Wisdom and skill that man can attain, is to be possessed with such

23. None but God understands the way and method of his own Providence : He

24. For who should govern the World but He, whose Understanding is infinite; and

25. Which He hath set in such exact order, and given to them such just measures, that

26. To the like laws He hath bound the Rain, and appointed the course which the

27. And when He ordered all these things, He was pleased in the wisdom which

28. And making Man at the same time, He imprinted this sense upon his heart; that he ought to be an of his secret Wisdom, For the highest Wisdom is to be possessed with such

such a Religious Fear of the great Lord of all, as not to dare to doe any thing which he knows will displease Him.

## CH A P. XXIX.

### A R G U M E N T.

*To such Discourses as these, Job presumes his Friends would have given greater attention, than it seems they did, had not the Vileness of his present condition made his Speeches also contemptible. And therefore he puts them in mind, with what reverence all his Orations were formerly received, by great and small: wishing God would restore to him those happy days; and inserting, all along, so remarkable instances of his Integrity (especially as a Judge) in the height of his Princely Prosperity. When he had an uncontrollable Power to doe as he pleased, and yet never abused it; but imployed it constantly for the defence and comfort of the meanest people in his Province.*

1. **M**oreover Job continued his parable, and said,

1. **H**ERE Job made another pause, to see if his Friends

would return any Answer: But they continuing silent, he proceeded in his eloquent Vindication of himself, saying,

2. *Oh that I were as in months past, as in the days when God preserved me:*

2. Oh that God would re-establish me in that happy Condition, wherein, some-

time agoe, I was a principal part of his Care! You would then give a greater regard to my words, than you do now in my Misfortune:

3. *When his candle shined upon my head, and when by his light I walked through darkness:*

3. Which hath left me Nothing but only Wishes, that He would restore

restore me those pleasant days, when I saw nothing but continued tokens of his Favour ; by which I passed untouched through all the Inconveniences and Troubles of this Life.

4. *As I was in the days of my youth, when the secret of God was upon my tabernacle :*

call the Felicity of those days, when the Divine Providence treated me so kindly, that all my Answers were held for Oracles :

5. *When the Almighty was yet with me, when my children were about me :*

saw my self surrounded with my Children and Servants, waiting to know my pleasure.

6. *When I washed my steps with butter, and the rock poured me out rivers of oyl :*

vers had flowed with butter and oyl :

7. *When I went out to the gate, through the city, when I prepared my seat in the street !*

open place, where the people are wont to have their causes heard :

8. *The young men saw me, and hid themselves : and the aged arose, and stood up.*

look me in the face ; and the Aged no sooner perceived me, but they rose up from their seats, and, in token of reverence, stood in my presence.

9. *The princes refrained talking, and laid their hand on their mouth.*

4. Oh the flourishing season of that prosperous estate ! would it were possible to recall

5. When the Almighty Goodness had not ceased to be gracious to me ; but I

6. When my Lands were so fertile and were blessed with such plenty, as if the ri-

7. When I went in state to the Court of judgment, and sat on the Bench, in the o-

8. And the Youth seeing me appear, were seized with such fear, that they durst not

9. Immediately ensued a general Silence ; the Princes themselves breaking off their



their discourses, and not taking the liberty to speak a word.

10. *The nobles held their peace, and their tongue cleaved to the roof of their mouth.*

attention and silence, if they had quite lost their voices, or their tongues had been tied to the roof of their mouths.

11. *When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me:*

Sentence I gave, but praised my Integrity; no eye saw me after I had spoken, but you might have beheld therein the Respect and Honour which they all bare me.

12. *Because I delivered the poor that cried, and the fatherless, and him that had none to help him.*

less, and such as had none to take their parts, ever found me their Defender.

13. *The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.*

doing: and I made the sorrowful Widow such a joyful woman, that she openly proclaimed my praise.

14. *I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.*

cloaths; and I never swerved from it all the day after: But look'd upon the righteous Sentence which I pronounced, as a greater Ornament than the purple Robe on my Shoulder, and the Diadem upon my Head.

10. The Nobles and great Commanders could not have heard me with greater at-

11. And (so far was I from being a Tyrant, as you have accused me, XXII. 5, 6.) there was no ear heard the

12. Because I never failed to ease the Poor when he complained of his Oppressions; the Father-

13. I had his prayer for my Prosperity, whole life and estate I preserved, when he was in danger of utter un-

14. For in the morning I put on a resolution to doe justly, together with my

15. *I was eyes to the blind, and feet was I to the lame.*      15. I instructed him who did not well understand his own bu-

siness; and assisted him who wanted means to carry on his cause.

16. *I was a father to the poor: and the cause which I knew not, I searched out.*      16. For the Poor I had such a paternal affection, that it made me his Advocate as

well as his Judge: and I never left studying his cause, (when there was an obscurity in it,) till I had cleared the business, and done him right.

17. *And I brake the jaws of the wicked, and pluckt the spoil out of his teeth.*      17. By which means I disabled the Unjust to oppress them; and forced them to restore

that which they had violently extorted from them.

18. *Then I said, I shall die in my nest, and I shall multiply my days as the sand.*      18. And having done so many Vertuous actions, and being in such high Authori-

ty, I was apt to promise my self that, after an exceeding long and happy Life, I should die quietly in mine own house, among my Children and Friends.

19. *My root was spread out by the waters, and the dew lay all night upon my branch.*      19. For, being like a Tree whose root spreadeth out it self by the waters, and

whose boughs are perpetually moistened by the sweet dew of Heaven, I thought I should never wither.

20. *My glory was fresh in me, and my bow was renewed in my hand.*      20. My Esteem and Reputation increased every day, and grew greater; and so did

my Power to defend the Authority and Dignity I had obtained.

21. *Unto me men gave ear, and waited, and kept silence at my counsel.*      21. Though there was no need I should so imploy it; for when

I spake, all men gave me the greatest attention, and my words were a Law to them :

22. *After my words they spake not again, and my speech dropped upon them.*

but it sweetly instilled it self and sunk into their hearts,

23. *And they waited for me as for the rain, and they opened their mouth wide, as for the latter rain.*

after he hath sown his seed ; they gaped for it as the thirsty Earth doth for the latter Rain, to plump the Corn.

24. *If I laughed on them, they believed it not, and the light of my countenance they cast not down.*

jested with them, they would not believe it ; but still took all I said to be serious : and whatsoever pleasantness I used with them, it did not diminish my Authority among them.

25. *I chose out their way, and sate chief, and dwelt as a king in the army, as one that comforteth the mourners.*

as my Condescension to them did not make them less honour me, so their Submission to me did not make me less familiar with them : for when I sate as a King guarded with many Troups of followers, I comforted the meanest, and would not suffer them to be dejected.

22. Which when I had uttered, no man contradicted, or so much as corrected ;

23. For they expected my Opinion with the same eager desire that the Husbandman doth the Showrs,

24. The Reverence they bare me was so great, that when I laid aside my Gravity, and

25. But if I went to visit them, they still preserved their Respect to me, and gave me the Pre-eminence. And

C H A P. XXX.

A R G U M E N T.

*From the foregoing account of his ancient Splendour, he takes occasion to annex a no less elegant description of the Vileness of his present condition. Hoping that the consideration of such a prodigious Change (which he represents in several particulars, and not without some touches still upon his Integrity) might at last move his hard-hearted Friends to some compassion towards him : especially, when they saw how near he was to his Grave, notwithstanding all his Prayers to God for relief.*

1. **B**UT now they that are younger than I, have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

mock and jear me ; even those Youths, whose Fathers were so mean, that I disdained to imploy them in the vilest service.

2. *Yea, whereto might the strength of their hands profit me, in whom old age was perished ?*

and unable to doe any business, that it was in vain to call them to it.

3. *For want and famine they were solitary : fleeing into the wilderness in former time desolate and waste :*

1. **B**UT now, alas, there is so sad an alteration, that the Youths, who durst not look me in the face, have the confidence, to

2. Men whom if I had had a mind to imploy, were fit for Nothing ; being so lazy, listless,

3. Beggarly fellows, who, being ready to starve, were ashamed to be seen ; and sneak'd into desert places

to hide their poverty : it is but yesterday that they were most wretchedly miserable ;

4. *Who cut up mallows by the bushes, and juniper-roots for their meat.*

4. Satisfying their hunger with those unfavoury Herbs, which they cut up in the salt

marishes ; and having no other bread but the roots of Juniper-trees.

5. *They were driven forth from among men, (they cried after them, as after a thief.)*

5. They were driven from the society of men ; and if ever they appeared, an out-cry was raised against them, as there is against a Thief when he is discovered.

6. *To dwell in the clefts of the valleys, in caves of the earth, and in the rocks.*

6. They had no other habitation, but the Clefts which the brooks sometimes

make in the vallies ; or the Caves which they found in other parts of the earth, or in the rocks.

7. *Among the bushes they brayed, under the nettles they were gathered together.*

7. Their Sighs might be heard, like the braying of Asses, among the thorn-bushes ;

they lurked together under nettles or thistles :

8. *They were children of fools, yea, children of base men : they were viler then the earth.*

8. Being lewd Villains, the Children of obscure Parents ; viler than the Earth upon

which they trod.

9. *And now am I their song, yea, I am their by word.*

9. And now I am become their Pastime : They have made

Songs of my Calamity ; and it is the common Entertainment to discourse of my Misery.

10. *They abhor me, they flee far from me, and spare not to spit in my face.*

10. They express an abhorrence of me ; and, as vile as they are,

will not come near me ; or if they do, it is only to shew their extream Contempt of me.

11. Be-

11. *Because he hath loosed my cord, and afflicted me, they have also let lose the bridle before me.*

very low; which hath made them forget all Respect to me, and take an unrestrained licence in their insolent behaviour towards me.

12. *Upon my right hand rise the youth, they push away my feet, and they raise up against me the ways of their destruction.*

come the beaten path, as I may call my self, of their pernicious Reproaches.

13. *They mar my path, they set forward my calamity, they have no helper.*

ble condition: which they heighten by their Calumnies; and are so fruitful in them, that they need none to help to invent them.

14. *They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me.*

breach in the wall of a besieged City, and pour in all their forces to destroy them.

15. *Terrours are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.*

the wind, and all the Happiness I possessed passed away as swiftly as a cloud.

16. *And now my soul is poured out upon me; the days of affliction have taken hold upon me.*

11. God, they see, hath scattered all my Estate, and by sore Afflictions laid me ve-

12. They set up the very Boys to accuse me; they push me down, and then trample on me: I am become the beaten path, as I may call my self, of their pernicious Reproaches.

13. They so disturb my thoughts, that I know not what course to take in this miserable

14. They assault me with such a fury as Souldiers do their Enemies, when they have made a wide

15. This dismal Change hath fearfully astonished me, to see all my Wishes and Hopes dispersed like

16. I can doe nothing now but melt into tears; my very Soul is ready to faint



away with grief; when I think how those joyful days are gone, and what Distresses have seized on me, and come to take their place.

17. *My bones are pierced in me  
in the night-season: and my sinews  
take no rest.*

as penetrate through my very bones; my blood boils so violently in my veins, that I can take no rest.

18. *By the great force of my  
disease, is my garment changed:  
it bindeth me about as the collar  
of my coat.*

ward garment, by the filthy Matter of my sores, being glewed as fast to me, as the collar of my shirt.

19. *He hath cast me into the  
mire, and I am become like dust  
and ashes.*

19. I look as if I had been thrown into the dirt: there is little difference between me, and dust and ashes.

20. *I cry unto thee, and thou  
dost not hear me: I stand up, and  
thou regardest me not.*

thee to relieve me: I continue praying and waiting for thy help, and Thou sufficiently understandest my miserable case;

21. *Thou art become cruel to  
me: with thy strong hand thou  
opposest thy self against me.*

Cruelty: Thou hast given me such deadly blows, as if thou hatedst me.

22. *Thou liftest me up to the  
wind: thou causest me to ride up-  
on it, and dissolvest my substance.*

clouds: but hast thrown me down with so much the sorer Fall, which hath broken me all in pieces.

17. In the night (when Sleep is wont to bury our Grief) I feel such sharp pains,

18. It requires a great deal of strength, when I would shift my cloaths, to pull them off: my out-

19. I look as if I had been thrown into the dirt: there is little difference between me,

20. And, which is saddest of all, I call upon Thee, O God, but cannot prevail with

21. But thy former Kindness to me is turned into such Severity, that it looks like

22. Thou didst lift me up on high, and madest me, as it were, to ride upon the

23. *For I know that thou wilt bring me to death, and to the house appointed for all living.*

mon Sanctuary

24. *Howbeit he will not stretch out his hand to the grave, though they cry in his destruction.*

are sent thither, yet when they are ings and Complaints are ended.

25. *Did not I weep for him that was in trouble? was not my soul grieved for the poor?*

to be so unmerciful to others? No, I never look'd upon men under any hardship without tears; and was so sensibly touched with the Miseries of the Poor, that I ever relieved them.

26. *When I looked for good, then evil came unto me: and when I waited for light, there came darkness.*

and Troubles are befall me.

27. *My bowels boiled, and rested not: the days of affliction prevented me.*

motion and disorder: my bowels intermission.

28. *I went mourning without the sun: I stood up, and I cried in the congregation.*

Mourner; and am not able to lie still, nor to refrain from Shrieks and Cries in the greatest Assemblies.

29. *I am a brother to dragons, and a companion to owls.*

23. So that I can think of nothing but dying, and going to my Grave; the common of all mankind.

24. Whither thy afflicting hand will not pursue me: for though men cry when they there, all their Suffer-

25. Strange, that I should be thus punish'd without any mercy! was I wont

26. Which gave me good hope that I should be very happy: but in stead thereof, the saddest Afflictions

27. Which have so suddenly surpris'd me, that they have put me into the greatest com-  
boil without the least

28. My Affliction is so constant without any glimpse of Joy, that I am a perpetual

29. I can doe nothing but lament my self,

self, as if I were one of those mournful creatures, which make such doleful noises in desert places.

30. *My skin is black upon me, and my bones are burnt with heat.* 30. The boiling heat in my body hath so parched me, that my Skin looks black; and the Marrow in my bones and all my vital moisture is dried up.

31. *My harp also is turned to mourning, and my organ into the voice of them that weep.* 31. And, to say no more, all Mirth is banished my House, the musical instruments are laid aside, and nothing but Mourning and Weeping come in their room.

## C H A P. XXXI.

### A R G U M E N T.

*It was possible his Friends might make quite another use than Job intended of the relation he had made of his miserable Condition, in the Chapter foregoing: and therefore, lest it should harden them in their old Errour, and they should take what he had said to be an argument of his Guilt; He gives in this Chapter a large and particular account of his Integrity, which in general he had so often asserted; laying his very soul, and the most secret Inclinations of it open before them; together with the Actions of his whole life, in his private capacity, (for of his publick he had spoken before Chap. XXIX.) both in respect of his Neighbours, of all sorts, and in respect of God. To whom he again most solemnly appeals, in the conclusion of his Discourse, that he did not boast of more Vertues than he had; but would most gladly be tried before Him, by some impartial Judge. I need not here*

here enumerate his Vertues, because they are plainly and distinctly expressed in the Paraphrase; and I do not pretend to give the intire contents, but the design only, of each Chapter.

1. **I** Made a covenant with mine eyes; why then should I think upon a maid?

argument that I am not innocent; for I protest to you, I have been very resolute and careful to avoid even the occasions of Lasciviousness: And therefore how should I ever so much as deliberate to corrupt a Virgin.

2. For what portion of God is there from above? and what inheritance of the Almighty from on high?

from Him, as the reward of such Impurity?

3. Is not destruction to the wicked, and a strange punishment to the workers of iniquity?

fall upon the workers of

4. Doth not he see my ways, and count all my steps?

known by Him, who observes every motion, and tells every step I take?

5. If I have walked with vanity, or if my foot hath hasted to deceit;

6. Let me be weighed in an even balance, that God may know mine integrity.

ed and examined; for God, I am sure, will approve of my upright dealing.

1. **B**UT do not, I beseech you, any longer look upon these Sufferings as an

2. For I know there is a God in Heaven, an Almighty being, who rules over all: and what could I expect

3. Doth it not lead to destruction? nay, do not strange and horrible Punishments that Iniquity?

4. Is it possible to commit it so secretly, that it shall not be known by Him, who observes every motion, and tells every step I take?

5. If I have broke my Promises, or have been forward to deceive and cheat my Neighbour;

6. I refuse not to be tried: but rather desire my actions may be scrupulously weighed and examined; for God, I am sure, will approve of my upright dealing.

7. If

7. If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to my hands :

other men, or my hands have taken any Bribes.

8. Then let me sow, and let another eat ; yea, let my off-spring be rooted out.

sowed, and pluck up the Trees (roots and all) which I have planted.

9. If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door :

watched for his absence, or some fair into his house, and defile his bed ;

10. Then let my wife grind unto another, and let others bow down upon her.

whom they may use at their pleasure.

11. For this is an heinous crime, yea, it is an iniquity to be punished by the judges.

by the severity of the publick Justice.

12. For it is a fire that consumeth to destruction, and would root out all mine increase.

yea destroys whole Families and Kingdoms : and so incenses the Divine Displeasure, that, should it escape the Magistrates punishment, I could never hope that any thing of mine (were I guilty of it) should thrive, but all come to utter ruin.

7. If I have turned aside from the rules of Justice for fear or favour ; if I have coveted the Goods of

other men, or my hands have taken any Bribes.

8. Let me be served in my kind, and let other men eat the Corn which I have

sowed, and pluck up the Trees (roots and all) which I have planted.

9. If my heart hath been seduced to filthy desires after another man's Wife ; if I have opportunity, to enter

10. Then let others take away my Wife from me, and make her the vilest Slave,

11. I ever thought this a Crime of the highest nature, an Iniquity to be corrected

12. For it is a Fire, which, if it be not extinguished, consumes men and their estates,

13. *If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me :*

the oppression of my Slaves: but was content to wave the privilege the Law gave me, of using them as I pleased; and to allow them a fair hearing, when they had any difference with me.

14. *What then shall I do when God riseth up? and when he visiteth, what shall I answer him.*

gour towards them, yet I should never be able to excuse it to God, when He came to judge me; nor tell what to answer, when he called me to an account for my ill usage of them.

15. *Did not he that made me in the womb, make him? and did not one fashion us in the womb?*

as there was an equality in our Births: and that we having one common Creatour, my Slave was as nearly related to God as my self.

16. *If I have withheld the poor from their desire, or have caused the eyes of the widow to fail :*

let the Widow in vain expect my relief;

17. *Or have eaten my morsel my self alone, and the fatherless hath not eaten thereof :*

18. *(For from my youth he was brought up with me, as with a father, and I have guided her from my mother's womb.)*

13. So far was I from doing such foul Injuries to my Neighbours, that I never extended my Power to

14. For I thought with my self, that though men could not punish me for my ri-

gour towards them, yet I should never be able to excuse it to God, when He came to judge me; nor tell what to answer, when he called me to an account for my ill usage of them.

15. I often also called to mind, that there was not such a difference in our Estates,

16. Nor have the Poor any reason to complain of me: for if I ever denied to satisfy their desire, or

17. Or have sitten down at my Table alone, without the company of Fatherless children.

18. (For whom I have always had a natural compassion from my very youth; I brought it into the world



world with me, and it hath been my companion ever since ;

19. *If I have seen any perish for want of cloathing, or any poor without covering :*

19. If I have suffered any to perish for want of Cloathing, or let the Poor go naked without a covering ;

20. *If his loins have not blessed me, and if he were not warmed with the fleece of my sheep ;*

and he were not kept warm with wool ;

20. If his loins did not admonish him to bless me, as oft as he girded on his garment, the cloth made of my

21. *If I have lift up my hand against the fatherless, when I saw my help in the gate :*

for him in the Court, in case he complained there of the Injustice ;

21. If I ever have beaten the Fatherless, because I knew I should be too strong

22. *Then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone.*

22. Then let that guilty Arm fall off from my shoulder, or be broken in two in the midst.

23. *For destruction from God was a terrour to me, and by reason of his highness I could not endure.*

men could not, from all such insolence : for I knew I could not support my self against his Majesty.

23. For I never thought I could escape the Divine Vengeance; the dread of which affrighted me, when

24. *If I have made gold my hope, or have said to the fine gold, Thou art my confidence :*

my self safe and secure because I was furnished with the noblest Treasures :

24. Whose Favour I do not desire, if I have put my trust in Riches, and thought

25. *If I rejoyced because my wealth was great, and because mine hand had gotten much :*

*my Ancestours, or with the great them by my own industry.*

26. *If I beheld the sun when it shined, or the moon walking in brightness :*

27. *And my heart hath been secretly enticed, or my mouth hath kissed my hand :*

*hand in token of worship and*

28. *This also were an iniquity to be punished by the judge : for I should have denied the God that is above.*

*those Stars in the place of Him who*

29. *If I rejoyced at the destruction of him that hated me, or lift up my self when evil found him :*

*sulted over him, when any mischief beset him :*

30. *(Neither have I suffered my mouth to sin, by wishing a curse to his soul )*

*was provoked by his malice to wish him dead :)*

31. *If the men of my tabernacle said nor, Oh that we had of his flesh! we cannot be satisfied.*

*have yielded to their passion, they were ready to eat him up with an insatiable Anger.*

25. Or if I was vainly elated and puffed up with the large Possessions left me by

increase I had made to

26. If when I beheld the Sun arise, or the Moon appear in her full lustre,

27. I ever entertained an opinion in my mind that they were Gods, or kissed my reverence to them ;

28. This also were a fearful Crime, which God's Vicegerents should punish : because it were to put is above all Heavens.

29. Whom I do not wish to be my Friend, if I ever was glad at the ruine of mine Enemy ; or insulted over him :

30. (No, I was not so much as guilty of making any Imprecations against him, nor

31. Though the people of my Family were so enraged at him, that, if I would

32. *The stranger did not lodge in the street: but I opened my doors to the traveller.*

in the streets: for the door of my house stood open, that any Traveller might turn in there, if he pleased.

33. *If I covered my transgression, as Adam: by hiding mine iniquity in my bosom.*

Confession; but, like our First Parent, have concealed or excused my Faults, and out of self-love have hidden mine Iniquity;

34. *Did I fear a great multitude, or did the contempt of families terrify me: that I kept silence, and went not out of the door?*

ledge of my Guilt may bring me with the neighbouring families: then I am content my mouth should be stop'd, and that I never stir out of my door any more.

35. *Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book.*

And let him that can accuse me, bring in his Libel in writing against me.

36. *Surely I would take it upon my shoulder, and bind it as a crown to me.*

by all; nay, wear it as a singular Ornament, which would turn to my honour, when the world saw it disproved.

37. *I would declare unto him the number of my steps, as a prince would I go near unto him.*

32. Much less was I guilty of Unkindness to Strangers, whom I never suffered to lodge

33. If I have studied to seem better than I am, and have not now made a free

34. Because I dread what the people will say of me, or am terrified by the Contempt, into which the know-

35. Oh that the truth of all this might be examined by some equal Judge! Behold, I continue still to desire of God this favour:

36. Surely I would not endeavour to obscure it, but openly expose it to be read

37. I myself would assist him to draw up his Charge, by declaring to him freely every

ry Action of my life: I would approach him as undauntedly as a Prince, who is assured of the goodness of his cause.

38. *If my land cry against me, or that the furrows likewise thereof complain :*

38. For if so much as a bit of my Land was unjustly gotten, or I have defrauded

those who ploughed it of their wages ;

39. *If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life :*

39. If I have taken the fruits of it from my Tenants, and paid nothing for them ; or let them such hard

bargains, that it broke their heart :

40. *Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.*

40. Then let Corn never grow there any more ; but let it be over-run with Thistles, and the most stinking Weeds.

*Here Job ended his Defence.*

## C H A P. XXXII.

### A R G U M E N T.

It appears, by the 15. verse of this Chapter, that there were several other persons present, besides those that are named, when this Dispute was held between Job and his three Friends. Among whom there was a young man named Elihu ; who was either a Syrian, (in which language this Book was first written, and translated by Moses into Hebrew, says the Author of the Commentaries under Origen's name) descended from the second Son of Nahor Abraham's Brother,

Brother, XXII. Gen. 21. or an Idumæan, of the same Country with Eliphaz the Temanite, XXV. Jer. 23. I have made him a Syrian in my Paraphrase, because he is said to be of the kindred of Ram: by whom we are to understand either Aram, or, as the Hebrews think, Abraham; by whom such Wisdom and Piety might be promoted in his Brother's Family, as is apparent in Elihu, Who, though much inferiour to the rest in years, (for which reason he had held his peace thus long,) yet was much superiour to them in Knowledge. Which he discovers in the judicious Censures he here passes, not onely upon the three Friends, but upon Job himself: whom he hath nothing to charge withal, relating to any Crime committed before this Affliction befel him; but thinks he had not managed the Dispute about it with so much Calmness and Submission to God as became his Piety. In this he differs from those that spake before him: For I do not find that he blames him for any Miscarriages, but those onely which he observed in the heat of his Disputation; and he spends his time, rather in justifying God, than in carping at Job, as the other had done.

1. **S**O these three men ceased to answer Job, because he was righteous in his own eyes.

2. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

descended from a Brother of Abraham: who was exceeding angry with Job, because he spent more time in justifying himself, than in justifying God;

1. **A**ND his three Friends also left off disputing with him; because they saw him immoveably fixed in the opinion of his Innocence.

2. Which very much displeased a young man, who had stood by all this time, and heard what both sides said for themselves.

His name was Elihu, descended from a Brother of Abraham: who was exceeding angry with Job, because he spent more time in justifying himself, than in justifying God;

3. Also

3. *Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.*

3. And with his three Friends also, because they were not able to maintain their Charge against Job, and

yet had condemned him to be a wicked Hypocrite.

4. *Now Elihu had waited till Job had spoken, because they were elder then he.*

4. Yet he moderated his passion so discreetly, that he said not a word, till he had

waited, as well as Job, to see whether they would resume the Debate: because it was not fit he thought, for him to meddle, as long as his Elders had any thing to say.

5. *When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.*

5. But when he saw that none of the three offered to reply, but sat as men that knew not what to say, he was not able to hold his peace any longer:

6. *And Elihu the son of Barachel the Buzite, answered and said, I am young, and ye are very old, wherefore I was afraid, and durst not shew you mine opinion.*

6. But in this manner addressed himself unto them; saying, I have considered all this while mine own Youth and your aged Experience; which hath deterred me so much, that I have hitherto been afraid to interpose my Opinion.

7. *I said, Days should speak, and multitude of years should teach wisdom.*

7. I thought with my self, that it was becoming one of my small standing, to hear Wisdom in such grave company as yours, rather than pretend to teach it.

rather than to speak; and to learn company as yours, rather than pretend to teach it.

8. *But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.*

8. But I see I was mistaken: Man is a very wretched thing, though he live never

so long, if God do not illuminate him. It is the Divine Inspiration which gives Understanding.



9. Great men are not always wise: neither do the aged understand judgment.

nor do old men always so well employ their years, as to understand the difference of things.

10. Therefore I said, Hearken to me, I also will shew mine opinion.

you what I think about this matter.

11. Behold, I waited for your words; I gave ear to your reasons, whilst you searched out what to say.

served your Arguments; and let you proceed till you have searched as far as you could into the business:

12. Yea, I attended unto you: and behold, there was none of you that convinced Job, or that answered his words:

none of you hath confuted Job; nor said any thing to the purpose, in answer to his Defence of himself.

13. Lest ye should say, we have found out wisdom: God thrusteth him down, not man.

done of us to leave him to God: He shall confound him, by continuing his Affliction; not we by our Arguments.

14. Now he hath not directed his words against me: neither will I answer him with your speeches.

against me, so I shall trouble him with none of your Replies.

9. They are not always the wisest, who are in Authority, and the Teachers of others:

10. Therefore let me intreat you to lend your Ears a little to me: I also will tell

11. Do not think me too forward; for I have with great patience heard all your Discourses, and ob-

12. And having duly considered and comprehended every word, I must needs pronounce that there is

13. For it is not sufficient for you to say, he is obstinate; and therefore it is wisely

14. Which truly are so weak, that I shall make no use of them: But as Job hath directed none of his words

15. *They were amazed, they answered no more: they left off speaking.*

how silent they are, as if their speech

15. See, I beseech you all you that hear us, how these Disputants are amazed; had forsaken them.

16. *When I had waited, (for they spake not, but stood still, and answered no more)*

expectation they bring forth nothing; they are at a stand, and furnished with no further Answer.

17. *I said, I will answer also my part, I also will shew mine opinion.*

and shew, as I have often told you, what my Opinion is concerning it.

16. You are my Witnesses, that I have waited for satisfaction: but after long expectation

17. Which made me resolve within my self, that I would have a share in this Dispute; what my Opinion is

18. *For I am full of matter, the spirit within me constraineth me.*

say, that I am in pain till I have uttered my mind.

18. And indeed it is high time; for I am so full, by long thinking of what I have to

19. *Behold, my belly is as wine which hath no vent, it is ready to burst like new bottles.*

in danger to burst, unless there be a vent.

19. My thoughts work within me, like new Wine in a Vessel: and we are both alike

20. *I will speak, that I may be refreshed: I will open my lips and answer.*

do such Vessels, and make an Answer, because I cannot with safety hold my peace any longer.

20. I must speak therefore, if it be but to ease myself: I will open my lips, as they

21. *Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.*

21. And, I beseech you, let me speak with all freedom; with regard only to the Cause, and not to the

Person: and do not expect that I should compliment, and give to man any glorious titles.

22. *For I know not to give flattering titles, in so doing my maker will soon take me away.*

22. For I do not understand that art of soothing men into a great opinion of them-

selves: or if I did, I should not venture to use it; lest He that made me should presently stop my mouth, for not dealing plainly.

## C H A P. XXXIII.

### A R G U M E N T.

*Here Elihu addresses his speech to Job alone, (for he rejected all that the three Friends had said, as sufficiently confuted by Job in his Dispute with them,) and tells him, first, that he was the man who would now plead with him in God's behalf, (as he had oft desired,) and that he was no unequal match for him. And then begins to reprehend those passages which he thought were blameable in Job's Speeches; particularly his insisting so much upon his Integrity: which, though true, should not have been mentioned without due acknowledgment, that the Sovereign of the World had done him no wrong in thus afflicting him; and that it was not fit for him to question the Wisdom and Justice of God's Providence, because he did not understand it. For the care of God over Man and his kindness to him, he shews, is so apparent, upon so many scores, that it ought not to be denied because of the unaccountable Afflictions that may befall us; which we ought rather to think are one of the ways whereby He doth Man good.*

I. *Wherefore,*

1. **W** Herefore, Job, I pray thee, hear my speeches, and hearken to all my words.

O Job, to hear my Discourse, and to give an attentive ear to all I have to say.

2. Behold, now have I opened my mouth, my tongue hath spoken in my mouth.

3. My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly.

shall not be hard for thee to understand: for the instruction they give thee shall be clearly and perspicuously delivered.

4. The spirit of God hath made me, and the breath of the Almighty hath given me life.

whom the power of God hath formed, and then inspired with Life.

5. If thou canst answer me, set thy words in order before me, stand up.

answer, set thy forces in order against me, and stand up to oppose me.

6. Behold, I am according to thy wish in God's stead: I also am formed out of the clay.

God's stead, to reason the Case with thee: Behold, thou hast thy wish; I am the Man that appears for Him; who am made of the same matter with thy self.

1. **A**ND truly I think I need not use any farther Preface, to perswade thee,

2. Behold, now I begin; my words are upon my tongue, if thou art ready to receive them.

3. And I assure thee they shall be the unfeigned language of mine heart, which it

4. And first of all consider, that I am no other Creature than what thou art; a Man

5. Thou needest not therefore decline the Encounter; but if thou art able to an-

6. Thou hast formerly desired (IX. 33. XIII. 3.) that somebody would appear in

7. Behold, my terrour shall not make thee afraid, neither shall my hand be heavy upon thee.

lookedst upon God, IX. 34. XIII. 21.) thou seest no dreadful majesty in me to affright thee, nor any Power to oppress thee.

8. Surely thou hast spoken in mine hearing, and I have heard the voice of thy words, saying,

unknown; but of what I my self, with mine own ears, have heard thee utter.

9. I am clean without transgression, I am innocent; neither is there iniquity in me.

I am pure and without any Fault, in my heart and in my actions, both towards God and towards Man.

10. Behold, he findeth occasions against me, he counteth me for his enemy.

occasions to fall out with me; and declares himself mine Enemy.

11. He putteth my feet in the stocks, he marketh all my paths.

watches so narrowly, that I can find no way to escape.

12. Behold, in this thou art not just: I will answer thee, that God is greater than man.

cannot accuse thee, as thy Friends have done, of other Sins, yet in this thou dost offend; and I must reprehend thee for it, by remembering thee that there is no comparison between God and Man.

13. Why dost thou strive against him? for he giveth not ac-

7. Look upon me, the Combate is not unequal, (as thou complainedst when thou

lookedst upon God, IX. 34. XIII. 21.) thou seest no dreadful

majesty in me to affright thee, nor any Power to oppress thee.

8. I do not accuse thee neither, as thy three Friends have done, of Crimes uncertain or

unknown; but of what I my self, with mine own ears, have heard thee utter.

9. For surely thou hast said more than once, (X. 7. XIII. 23. XVI. 17, &c. XXXI.)

I am pure and without any Fault, in my heart and in my actions, both towards God and towards Man.

10. Behold, He, who I thought would have vindicated my Innocence, seeks for

occasions to fall out with me; and declares himself mine Enemy.

11. Whom he keeps so fast in prison, that I cannot stir; and

watches so narrowly, that I can find no way to escape.

12. This is thy complaining language, and mark what I say to thee: Though I

cannot accuse thee, as thy Friends have done, of other Sins, yet in this thou dost offend; and I must reprehend thee for it, by remembering thee that there is no comparison between God and Man.

13. And therefore why dost thou presume to dispute with Him,

count of any of his matters.

actions, who will not reveal to us all the Secrets of his Providence?

14. *For God speaketh once, yea, twice, yet man perceiveth it not.*

more ways than one; and a great deal more than he takes care to learn.

15. *In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed:*

their beds between sleeping and waking.

16. *Then he openeth the ears of men, and sealeth their instruction.*

cares of the day) He secretly whispers Instruction in their ears, and imprints it upon their minds.

17. *That he may withdraw man from his purpose, and hide pride from man.*

dispose him with all humility to submit himself to his Heavenly Instructor:

18. *He keepeth back his soul from the pit, and his life from perishing by the sword.*

running on to his own destruction; and rescues him from the violent death, which the sword of Justice or of an Enemy would have inflicted on him.

19. *He is chastened also with pain upon his bed, and the multitude of his bones with strong pain:*

wherewith he chastises man, and lays him low on his bed; though his constitution of body be never so firm and strong.

Him, and call Him to an account for his

14. Not that God envies knowledge to us, for He teaches man

15. One way is by a Dream, (which you may call a Night-vision) when men fall into a deep sleep, or lie on

16. Then (when their minds are free from the business and

17. Not to make them understand indeed all the secret reasons of his Providence

18. Who by this means mercifully preserves him (if he obey his Admonition) from

19. Another way (and more common than this by Dreams) is the painful Diseases



20. *So that his life abhorreth bread, and his soul dainty meat.*

ates that very meat which formerly

21. *His flesh is consumed away, that it cannot be seen, and his bones that were not seen, stick out.*

appeared plump and fair, cannot be seen; and his Bones stick out, which formerly did not appear.

22. *Yea, his soul draweth near unto the grave, and his life to the destroyers.*

23. *If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:*

a rare person, that can expound the mind of God, and persuade the sick man to repent and amend his life;

24. *Then he is gracious unto him, and saith, Deliver him from going down to the pit, I have found a ransom.*

down to the grave; let it satisfy thee that thou hast corrected him, and that I have found him a Penitent.

25. *His flesh shall be fresher than a child's: he shall return to the days of his youth.*

his Body, as well as in his Mind: His Flesh shall look as fresh as when he was a child; and he shall be restored to the Vigour and Strength of his youthful age.

26. *He shall pray unto God, and he will be favourable unto him, and he shall see his face with joy:*

20. In which languishing case he loaths his food; yea, nauseates that very meat which formerly was his greatest delight.

21. Which makes so great a change in him, that his Flesh, which formerly appeared plump and fair,

22. There is but a step between him and his grave; the pangs of death being ready to seize on him.

23. If then (which is a third way whereby God teaches men) there come a Divine Messenger unto him;

24. He shall beseech God to be gracious to him, saying, Spare him, good Lord, and rescue him from going

25. Presently the sick man shall begin to recover, and become a new man in

26. His Prayer also shall be acceptable to God, and prevail for the Blessings he asks:

He

*for he will render unto man his righteousness.* He shall go into the House of God, and with the most joyfull

voice give thanks unto Him, and praise his Goodness; who will then acquit him, and restore this poor man to his Favour.

27. *He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not ;*

27. And he, (as becomes a true Penitent) casting his eyes upon his Neighbours, shall openly confess

and say, I have offended God, and He hath justly chastised me ; I have done wickedly, and He hath punished me according to my desert :

28. *He will deliver his soul from going into the pit, and his life shall see the light.*

28. But hath redeemed me from that Death into which I was going ; and not

only made me live, but given me hope that I shall enjoy prosperous days.

29. *Lo, all these things worketh God oftentimes with man.*

29. Behold in all this the wonderfull goodness of God ; who

by so many means very often admonishes Man :

30. *To bring back his soul from the pit, to be enlightened with the light of the living.*

30. To reduce him from those evil courses, which had just brought him to his

Grave ; and to raise him up again to live in all true Happiness and Pleasure.

31. *Mark well, O Job, hearken unto me, hold thy peace, and I will speak.*

31. Mark this well, O Job, for it may very much concern thee : consider what I have

said ; and if thou pleasest to hear me patiently, I will still instruct thee more fully.

32. *If thou hast any thing to say, answer me : speak, for I desire to justify thee,*

32. Or if thou hast any thing to object to what I have said, I am willing to hear

hear it ; Speak before I go any farther ; for I heartily desire thou mayst clear thy self, and appear a Righteous person.

33. If not, hearken unto me :  
hold thy peace, and I shall teach  
thee wisdom.

33. If thou hast no  
exception against my  
Discourse, then continue  
thy attentions, and

silently listen to me ; and I will teach thee more Wisdom.

## C H A P. XXXIV.

### A R G U M E N T.

*Here Job shews himself a far more humble and teachable person than his three Friends : for, though Elihu had invited him to make what exceptions he pleased to his Discourse in the former Chapter, he would not open his mouth ; because he plainly saw that Elihu had hit upon the thing wherein he was defective. And so this young man proceeds to carry the Charge a little higher, and tells him, with more sharpness than before, that there were some words in his Discourses which sounded in his ears, as if he accused God's Justice and Goodness. For what else did he mean when he complained that God did not doe him right ; and that he destroyed alike both good and bad ? Which rash Assertions he overthrowes from the consideration of the Sovereign Dominion, Power, Righteousness and Wisdom of God : and represents to him what behaviour and discourse would have better become him, than that which he had used.*

I. **F**urthermore Elihu answered, and said,

I. **T**O this last motion Job consented ; and replying never

never a word, *Elihu* proceeded in his Discourse, and said,

2. *Hear my words, O ye wise men, and give ear unto me, ye that have knowledge.* 2. I do not desire to be Judge alone in this Cause, but I appeal to them that are wise;

and beseech all those (among you that hear me) who are intelligent, to mark and consider what I now deliver.

3. *For the ear trieth words, as the mouth tasteth meat.* 3. You can discern whether it be true or false; for the Mind is the Palate is of Meat.

as proper a Judge of Discourse, as

4. *Let us choose to us judgment: let us know among our selves what is good.* 4. Let us agree to examine the business, that we may be able to pronounce a righteous judgment: let us debate among our selves, and resolve, whether *Job* have a good Cause or no.

5. *For Job hath said, I am righteous and God hath taken away my judgment.* 5. For he hath said, I am innocent; and God (who knows I do not deserve to suffer in this manner, XXVII. 2, 6.) will not doe me right:

6. *Should I lye against my right? my wound is incurable without transgression?* 6. I scorn to defend my self with lyes; but I must still maintain, that this deadly Wound is given me for no Crime of mine.

7. *What man is like Job, who drinketh up scorning like water?* 7. Did you ever know such a man as *Job*, who, in stead of adoring the Almighty, (as becomes his Wisdom and Piety,) takes the liberty to pour out abundance of contemptuous language concerning his Judgments?

8. *Which goeth in company with the workers of iniquity, and walketh with wicked men.* 8. He associates himself with Evil-doers; and talks after the same rate that the Wicked are wont to do.

9. For he hath said, It profiteth a man nothing, that he shall delight himself with God.

9. For he seems to me to be of this opinion, that though a man study to please God, he

shall get nothing by it. IX. 22.

10. Therefore hearken unto me, ye men of understanding : far be it from God, that he should do wickedness, and from the Almighty, that he should commit iniquity.

10. What think you of this, ye men of wisdom? Do you not abhor such a thought as much as I, that He who is Almighty should wrong any

man, and he who is All-sufficient should swerve from the rule of Righteousness?

11. For the work of a man shall he render unto him, and cause every man to find according to his ways.

11. He will never be charged with such Weakness, but always deals with men according as they deserve:

For he that doeth well never fails to find a Reward, and he that doeth ill, meets with a just Punishment.

12. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

12. Surely, I need not fear to affirm this with the greatest confidence, that the Supreme Judge of the World will never condemn an Innocent person; nor will He that possesses all things be corrupted to pronounce an unrighteous Sentence.

preme Judge of the World will never condemn an Innocent person; nor will He that possesses all things be corrupted to pronounce an unrighteous Sentence.

13. Who hath given him a charge over the earth? or who hath disposed the whole world?

13. For he did not receive the Government of the world from any above himself;

nor is there any higher Being, whose Authority He may be thought to dread, and for fear of whom He may be tempted to do unjustly.

14. If he set his heart upon man, if he gather unto himself his spirit and his breath;

14. No, He made and He sustains all creatures; so that if he should contain his Good-

Goodness within Himself, and recall that Spirit and Life which He hath infused into them ;

15. *All flesh shall perish together, and man shall turn again unto dust.*

15. Nothing could subsist one moment : but all Mankind would expire together dust.

ther, and return unto

16. *If now thou hast understanding, hear this : hearken to the voice of my words.*

16. If thou art wise, mind what I say ; and consider also what follows.

17. *Shall even he that hateth right govern ? and wilt thou condemn him that is most just.*

17. Can he be an enemy to Justice Himself, who binds us so fast to the practice of

it ? and wilt thou condemn His Actions, who is most powerful, as well as just ; and therefore need not serve himself by any wrongful dealing ?

18. *Is it fit to say to a king, Thou art wicked, and to princes, Ye are ungodly ?*

18. There is no King on Earth but looks upon it as a great and unsufferable reproach

to be called a Tyrant : nor will you should say, that they have no regard to Equity.

19. *How much less to him that accepteth not the persons of princes, nor regardeth the rich more then the poor ? for they all are the work of his hands.*

19. Shall we impute then any such thing to Him, before whom a Prince or a Rich man is no more than the meanest and same Justice from Him all alike the work of

poorest persons ? who shall have the with the greatest, because they are his Hands.

20. *In a moment shall they die, and the people shall be troubled at midnight, and pass away : and the mighty shall be taken away without hand.*

20. How should He stand in awe of the Power of Kings, or be bribed with the Gifts of the rich, who can strike them all dead



dead in a moment? Whole Nations tremble before Him, and in their deepest security are destroyed. He needs not the help of any force on earth to put down a mighty Tyrant; but invisible powers carry him away.

21. *For his eyes are upon the ways of man, and he seeth all his goings.*

therefore cannot be suspected through Ignorance of their actions (no more than through fear of their persons) to overlook their Crimes, or to doe them any Injustice.

22. *There is no darknes, nor shadow of death, where the workers of iniquity may hide themselves.*

and subtle Pretences: But they cannot cast a mist before His eyes, who sees into the thickest Darknes, and the deepest Secrets.

23. *For he will not lay upon man more then right; that he should enter into judgment with God.*

to an account, He will not delay, nor put off his Judgment, to hear what man can say for himself.

24. *He shall break in pieces mighty men without number, and set others in their stead.*

ces Mighty men, without inquiry or examination of witnesses against them; and confers their Dignity upon others.

25. *Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed.*

they are crushed in pieces.

21. For there is no one passage of man's Life, but He is acquainted with it: and

22. They may seek to hide their Wickedness, when they have committed it; and may make Excuses

23. And therefore, as He will never charge man with that of which he is not guilty; so, when He calls him

24. For He needs not be informed how matters stand; and therefore breaks in pieces

25. And by this means shews that He knows their works; when He so suddenly overturns them, that

26. *He striketh them as wicked men in the open sight of others :* 26. He punishes them as men that in his eyes are apparently wicked ; and therefore makes them publick Examples for the terrour of their neighbours.

27. *Because they turned back from him, and would not consider any of his way.* 27. Because they would not follow his Counsels, nor regard any of his Commands :

28. *So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.* 28. But went on in their Oppression of the Poor, till they cryed to Heaven for Vengeance upon them : and the Cry of such afflicted people God never fails to answer.

29. *When he giveth quietness, who then can make trouble ? and when he bideth his face, who then can behold him ? whether it be done against a nation, or against a man onely :* 29. And if He will grant such poor wretches rest and ease, who can disturb them ? or if He be angry with their Oppressour, who can shew him favour ?  
(which is as true of whole Nations, as one single person.)

30. *That the hypocrite reign not, lest the people be ensnared.* 30. He will not let the wicked Tyrant reign alway, though he pretend Piety and the publick Good never so much ; lest the people should be ensnared into sin by his Example.

31. *Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more.* 31. Wherefore it is best for an afflicted person not to complain, but to suspect himself, (though he be never so good ; ) and presently to say to God, I confess this Suffering is just ; I will not offend by pleading my Innocence.

32. That

32. That which I see not,  
teach thou me; If I have done ini-  
quity, I will do no more.

me: If I have committed any Fault, I will take care to  
doe so no more.

33. Should it be according to  
thy mind? he will recompence it,  
whether thou refuse, or whether  
thou chuse, and not I: therefore  
speak what thou knowest.

such good Counsel: which perhaps thou wilt chuse to  
doe, but so would not I. Speak therefore what thy opi-  
nion is.

34. Let men of understanding  
tell me, and let a wise man hear-  
ken unto me.

before, would I have to judge between us.

35. Job hath spoken without  
knowledge, and his words were  
without wisdom.

32. If I have over-  
look'd any thing that  
I should have obser-  
ved, do thou shew it

33. Hast thou ad-  
dressed thy self to God  
in this manner? An-  
swer that question; for  
God will recompense  
it, if thou dost despise

34. Or let any un-  
derstanding person tell  
us what is their opini-  
on; for such, as I said

35. Job seems to  
me to be very much  
mistaken; and his Dis-  
courses to be inconfide-

rate and without reason.

36. My desire is that Job  
may be tried unto the end, because  
of his answers for wicked men.

Afflictions, that I take it to be more desirable, he should  
be still tried and proved by them; till he recant the An-  
swers in which he hath complained of Divine Providence,  
after the manner of wicked men.

37. For he addeth rebellion  
unto his sin, he clappeth his hands  
amongst us, and multiplieth his  
words against God.

send what he hath inconsiderately spoken; nay triumph,

37. For otherwise  
he will add greater Of-  
fences to those lesser  
he hath already com-  
mitted: he will de-

as if he had gotten the better of us ; and; in stead of making the Confession to which I have exhorted him, continue to multiply his Complaints against God.

C H A P. XXXV.

A R G U M E N T.

*Job still keeps silence, notwithstanding that Elihu had made the harshest construction of his words ; because he was sensible he meant him well, and had now, in the conclusion of his Discourse, given him very wholsom Counsel ; and, allowing his Integrity, had onely charg'd him with some unhappy Expressions, which had falln from him when he was in great anguish of Spirit. Which I suppose, was the reason he doth not contradict him, though he continue, here in this Chapter, to fasten the very same harsh sense upon his words, v. 2, 3. Which he refutes from the consideration of the infinite disproportion there is between Man and God : who is never the worse indeed for any Evil, nor at all the better for any Good that we doe : and yet hath such a Love to Mankind, that it is certain He would not have them miserable, but takes care for their relief when they are oppressed, if they address themselves, as they ought, to him.*

1. **E** L I H U spake moreover, and said,

1. **T**O this Job making no Answer, Elihu pressed him again, and said ;

2. *Thinkest thou this to be right, that thou saidst, My righteousness is more than Gods ?*

2. Let me appeal to thy own Conscience. Dost thou think this to be right, that thou saidst, God is not so righteous as I am ?

M

3. *For*

3. For thou saidst, *What advantage will it be unto thee, and, What profit shall I have, if I be cleansed from my sin?*

ther I be innocent or no? or what ir, if I be?

4. I will answer thee, and thy companions with thee.

5. Look unto the heavens, and see, and behold the clouds which are higher than thou.

sider that, as high as they are, they thee, as God is above them.

6. If thou sinnest, what dost thou against him? or if thy transgressions be multiplied, what dost thou unto him?

be the worse, though thou shouldst proceed to commit more and greater:

7. If thou be righteous, what givest thou him? or what receiveth he of thine hand?

thing upon Him which He hath not already, nor add any thing to his Greatness.

8. Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man.

good or bad: For thy Wickedness will prove hurtfull to thy self and to the rest of mankind; and thy Righteousness will do thee and them great service.

9. By reason of the multitude of oppressions, they make the oppres-

3. What else could be thy meaning, when thou utterdest such words as these, What doth God care whether I be innocent or no? or what benefit shall I have by

4. I will answer thee and such as thou art, in a few words.

5. Cast up thine eyes to the Heavens, look upon the Clouds and the Sky; and con-

are not so much above

6. And therefore it is true, that He is never the worse for the Sins which thou hast committed; nor will

7. And that He is never the better for thy being Righteous; which can conferr no-

8. But thou shouldst not conclude from thence, that it is all one whether a man be

9. The cries of the Oppressed tell us what mischief Injustice doth,

ed to cry: *they cry out by reason of the arm of the mighty.* doth, and how miserable it makes them:

The tyranny of the mighty forces them to cry aloud to God for Vengeance; who, though He be not hurt himself by it, is touched with a sense of their Affliction.

10. *But none saith, Where is God my maker, who giveth songs in the night?*

10. The greatest mischief is, that not one of these miserable Wretches inquires seriously after God, who gave him his being; and is able therefore, not onely to relieve him, but to comfort, yea to fill him with Joy in the midst of the saddest Affliction.

11. *Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven.*

11. Having indued us with Reason and Wisdom to consider, that He, who takes care of the Beasts and the Birds, will not neglect us; if we do not merely cry and groan under our Oppressions, (as those brute Creatures do,) but with hearty Repentance, and a thankful sense of his Benefits, and humble Confidence in his Goodness, piously address our selves unto Him.

12. *There they cry, (but none giveth answer) because of the pride of evil men.*

12. This is the reason that God doth not deliver them; because they lie crying indeed under their Affliction: but it is not a sense of Him, but onely the haughty Violence of their Oppressours, which extorts it from them.

13. *Surely God will not hear vanity, neither will the Almighty regard it.*

13. For we must not think that God (though He be inclined to relieve the Afflicted) will give ear to men so void of Piety: He will not regard those, who have so little regard to Him; even for this reason, because He stands in need of no body.

14. *Although thou sayest thou shalt not see him, yet judgment is*

14. Therefore, although thou complainest that thou dost not



before him, therefore trust thou  
in him.

not see Him appear  
for thy deliverance;  
(XXIII.8.) yet do not

conclude from thence that he is unrighteous: but go and  
condemn thy self before Him, and then patiently wait for  
his Mercy.

15 But now because it is not  
so, he hath visited in his anger,  
yet he knoweth it not in great ex-  
tremity:

15. But now, be-  
cause there is nothing  
of this in thee, God  
hath thus severely af-  
flicted thee; and not

at all regarded the exceeding great Prosperity wherein  
thou hast hitherto lived.

16. Therefore doth Job open  
his mouth in vain: he multiplieth  
words without knowledge.

16. And Job may  
spare his Complaints  
hereafter, for they are  
to no purpose: he

heapeth up words without reason.

## C H A P. XXXVI.

### A R G U M E N T.

Having reprehended some of the unwarrantable Expressi-  
ons in Job's Discourses, (which he himself would not  
justify,) Elihu comes closer to the business, and speaks to  
the very Cause it self. Shewing from the Nature of  
God, and the Methods of his Providence, that if Job  
had, instead of Disputing, submitted himself humbly to  
God's Corrections, He would have delivered him: (it  
being as easie for Him to lift up, as to cast down:)  
And that his not discerning the Reason of his Correcti-  
ons, (which Job had made a great cause of his Grief,  
XIX.7.) ought not to have hindered his humble Submis-  
sion; because we are not able to comprehend any of the  
Works

*works of God, which we see every day, and acknowledge to be most excellently contrived.*

1. **E L I H U** also proceeded,  
and said,

2. *Suffer me a little, and I will  
shew thee, that I have yet to speak  
on God's behalf.*

all that God hath to say for himself by my mouth;

3. *I will fetch my knowledge  
from afar, and I will ascribe right-  
eousness to my maker.*

4. *For truly my words shall not  
be false: he that is perfect in  
knowledge is with thee.*

that discourses with thee is none of those subtle Disputers,  
but loves sincere and solid Reason.

5. *Behold, God is mighty, and  
despiseth not any: he is mighty in  
strength and wisdom.*

the excellence of His Power, and the greatness of His Mind will not  
suffer Him to wrong any-body.

6. *He preserveth not the life  
of the wicked: but giveth right  
to the poor.*

longer; but the Poor at last shall recover their right, and  
be delivered out of their Affliction.

7. *He withdraweth not his  
eyes from the righteous: but with  
kings are they on the throne, yea,*

1. **J O B** still keeping  
silence, *Elihu*  
proceeded in his Dis-  
course, and said;

2. Be not weary,  
and I will open my  
mind more fully; for  
thou hast not yet heard

3. Which shall now,  
from the most sublime  
Contemplations, assert  
the Righteousness of  
my Maker.

4. For assure thy  
self I will not seek to  
baffle thee with sophi-  
stical Arguments: He

5. Know then that  
God is most mighty,  
but despiseth not the  
meanest: The excel-

6. When men are  
extreamly wicked, and  
fit to be punished, He  
will let them live no

7. For whatsoever  
Affliction the Righte-  
ous suffer, God never  
ceases to take a spe-

*be doth establish them for ever,  
and they are exalted.*

cial care of them; and sometimes raises them to the highest Offices that Kings can confer upon them: in which they are settled as long as they live, and exalted above the power of their Enemies that would pull them down.

8. *And if they be bound in  
fetters, and be holden in cords of  
affliction:*

8. Or if they should fall into any Trouble, which lies as heavy on them, and holds them as fast, as if they were bound with chains and with cords;

9. *Then he sheweth them their  
work, and their transgressions that  
they have exceeded.*

9. It is onely to make them reflect upon their Lives, and to shew them their Sins; because they grow strong, and begin to prevail over them.

10. *He openeth also their ear to  
discipline, and commandeth that  
they return from iniquity.*

10. He disposeth them hereby to listen to Instruction, and admonishes them to for-

sake their Sins, and return to their Duty.

11. *If they obey and serve  
him, they shall spend their days  
in prosperity, and their years in  
pleasures.*

11. And if they profit so much by their Affliction, as to obey this Counsel, and devoutly serve Him, they shall regain their former Splendour; and pass the rest of their life in Prosperity and Pleasure.

12. *But if they obey not, they  
shall perish by the sword, and they  
shall die without knowledge.*

12. But if they be disobedient, they shall be utterly cut off, and die in their Folly.

13. *But the hypocrites in heart  
heap up wrath: they cry not when  
he bindeth them.*

13. And they that are false-hearted, do but heap up Wrath to themselves by their counterfeit Piety; which surprises them so suddenly, that it

it gives them no time so much as to cry to God, when his Punishments seize on them.

14. *They die in youth, and their life is among the unclean.*

14. They die before their time in the flower of their age; and

perish like the impure Sodomites, with an hasty and unexpected Destruction.

15. *He delivereth the poor in his affliction, and openeth their ears in oppression.*

15. Whereas He delivers the poor humble man in his Affliction; and makes his Oppres-

sion the means of giving him wholsom Counsel:

16. *Even so would he have removed thee out of the strait into a broad place, where there is no straitness, and that which should be set on thy table, should be full of fatness.*

16. Even so would He have rescued thee (if thou hadst humbly submitted to his Correction) out of these miserable Streights to which thou art reduced:

and not onely enlarged thee, but set thee so far from all danger of falling again into them, that Peace and Plenty should have been thy portion.

17. *But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee.*

17. But thou hast maintained the cause of the Wicked: and such as a man's Cause

is, such will the Judgment of God be upon him.

18. *Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee.*

18. And because God is angry with thee, take heed lest thou farther incense Him to punish thee so heavily,

that upon no terms He will deliver thee.

19. *Will he esteem thy riches? no not gold, nor all the forces of strength.*

19. Dost thou think He will have any regard to thy Riches? No, not if thou hadst

all the Treasure and all the Force which all the power on earth can muster up.

20. *Desire not the night, when people are cut off in their place.*

entertain thy self with vain hopes, as thou art musing on thy bed in the night: when God sometimes destroys whole Nations on a sudden.

21. *Take heed, regard not iniquity: for this hast thou chosen rather than affliction.*

provoke offended Justice: for thou hast done it too much already, in chusing rather to accuse Divine Providence, than to submit patiently to his Chastisements.

22. *Behold, God exalteth by his power: who teacheth like him?*

men up as well as casts them down. What Lord is there so absolute as He? or who shall teach Him how to govern his Dominions?

23. *Who hath enjoyed him his way? or who can say, Thou hast wrought iniquity?*

ons? or who may presume to say, This or that is not well done?

24. *Remember that thou magnify his work, which men behold.*

remember to extoll and magnify it, as well as the wonderfull fabrick of the World, which men behold with admiration and praise.

25. *Every man may see it, man may behold it afar off.*

none so dull, but in the farthermost parts of the earth they behold, if they open their eyes, the Majesty of God;

26. *Behold, God is great, and we know him not, neither can*

20. Do not dream that they can do thee any service; nor en-

21. But let thy Sufferings teach thee Caution; and make thee afraid to go on to

22. Consider the vast extent of God's Power, which lifts

23. What Visiter is there over Him, to examine and take an account of His Acti-

24. See that thou leave off this carping at his Providence, and

25. All mankind contemplate it with astonishment: there are

26. And must confess that He is great in Wisdom and Power, and

*the number of his years be search-* and cannot be com-  
*ed out.* prehended by our shal-  
low Understandings;  
which are presently confounded, when they enter into the  
Search of His Eternal Being.

27. *For he maketh small the* 27. For it is He  
*drops of water: they pour down rain* who dissolves the  
*according to the vapour thereof:* Clouds into water, and  
doth not pour it down  
all at once; but by small drops sweetly restores to the  
earth the vapour which was exhale from thence.

28. *Which the clouds do drop,* 28. For He hath  
*and distil upon a man abundantly.* made the Clouds to be  
fluid bodies; which  
distil their showers in so many places, that there are mul-  
titudes of Spectatours and Admirers of this wonderful  
contrivance.

29. *Also can any understand* 29. And can any  
*the spreadings of the clouds, or* one understand how  
*the noise of his tabernacle?* He spreads those  
Clouds, and makes  
them hang in the Air, when they are full of water? or  
give an account of the dreadful Sounds, which are heard  
from thence, and which tell us that He dwells in those ce-  
lestial places?

30. *Behold, he spreadeth his* 30. Observe also  
*light upon it, and covereth the* how He spreads the  
*bottom of the sea.* beams of the Sun up-  
on the Sea, and covers  
it all over with light; which raises new Vapours and  
Clouds in the room of those which are exhausted.

31. *For by them judgeth he* 31. Which he uses  
*the people, he giveth meat in a-* for quite contrary ends;  
*bundance.* both to punish man-  
kind by Storms and  
Tempests and Flouds, and to make a plentiful provision  
for them by fruitful Showrs.

32. *With*



32. *With clouds he covereth the light; and commandeth it not to shine, by the cloud that cometh betwixt.*

and sometimes only intercepts its beams a while, that it may not burn them up by immoderate heat.

33. *The noise thereof sheweth concerning it, the cattel also concerning the vapour.*

tends to doe with it; whether to turn it into Storms and Tempests, or into fruitful Rain and Showers.

32. By those Clouds also He sometimes quite hideth the Sun from us, that it cannot ripen the Fruits;

33. The very Cattel perceive the Cloud as soon as it rises, and declare what God in-

tends to doe with it; whether to turn it into Storms and Tempests, or into fruitful Rain and Showers.

## CHAP. XXXVII.

### ARGUMENT.

*Elihu continues his Speech, which he had begun before, concerning the incomprehensible Works of God: and limits himself chiefly, as he had in the foregoing Chapter, to the Wonders God doth in the Clouds. To which, at last, he subjoyns the amazing extent, brightness and firmness of the Sky; in which the Sun shines with a lustre, which we are not able to behold. And thence concludes, that the Splendour of the Divine Majesty is infinitely more dazzling, and that we must not pretend to give an account of his Counsels.*

1. **A**T this also my heart trembleth, and is moved out of his place.

innumerable more, yet this one single effect of his Power strikes terrour into me, and makes my heart tremble, as if it would leap out of my body, and leave me dead.

1. **T**HESE are a few of the Works of God; and though there be innumerable more,

2. *Hear*

2. *Hear attentively the noise of his voice, and the sound that goeth out of his mouth.*

some of those Clouds; and it will astonish you also. The smallest Murmurs of it are so dreadful, that it may be fitly stiled the Voice of God, calling men to stand in awe of Him.

3. *He directeth it under the whole heaven, and his lightning unto the ends of the earth.*

accompanied with his Flashes of Lightning, which shoot to the ends of the earth.

4. *After it a voice roareth: he thundereth with the voice of his excellency, and he will not stay them when his voice is heard.*

der and louder, till they conclude in violent Rain, or Hail, or Tempest.

5. *God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.*

great things, which the wit of man cannot comprehend.

6. *For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength.*

cover the earth: and on a sudden they turn into Rain, which sometimes falls in gentle Showers, and sometimes in impetuous Spouts of water.

7. *He sealeth up the hand of every man; that all men may know his work.*

the Husbandmen know that He disposes of it as He pleases.

2. Harken, I beseech you, seriously to the horrible Noise, which comes out of

3. It is heard far and near, for he darts it through the whole region of the Air; accompanied with his Flashes of Lightning, which shoot

4. After them follow the claps of Thunder, more terrible than the roarings of a Lion: which grow louder and louder, till they conclude in violent Rain, or Hail,

5. And He who thunders thus with His most wonderful Voice, doth other

6. For in those Clouds, which I have so often mentioned, He makes the Snow, and commands it to

7. Which stop the labour of all those whose business is in the fields; and makes

8. *Then*

8. *Then the beasts go into dens,  
and remain in their places.*

8. The very Beasts  
also are driven, at that  
season, into their Lur-

king places, and are forced to stay in their Dens.

9. *Out of the south cometh the  
whirlwind : and cold out of the  
north.*

9. From one quar-  
ter of the Heaven<sup>s</sup>  
blow turbulent Winds;  
and from the opposite

quarter, those cold Blasts which clear and purifie the Air  
again.

10. *By the breath of God, frost  
is given : and the breadth of the  
waters is straitned.*

10. By the like sharp  
blasts God sends the  
Frost; and binds up  
the Waters so fast that  
they cannot flow.

11. *Also by waterings he wea-  
rieth the thick cloud : he scatter-  
eth his bright cloud.*

11. In serene even-  
ings also He presses  
the cloud into drops  
of Dew upon the

earth: or the dewy cloud receiving the Sun beams, by a  
disperfed and various light, makes the beautiful Rain-  
bow in the Heavens.

12. *And it is turned round a-  
bout by his counsels : that they  
may do whatsoever he commandeth  
them upon the face of the world  
in the earth.*

12. For it is turned  
about and whirl'd se-  
veral ways, according  
to the orders of His  
wise Counsel; and so  
are all the rest that I

have mentioned, which execute his Commands upon the  
face of the whole earth.

13. *He causeth it to come, whe-  
ther for correction, or for his land,  
or for mercy.*

13. Being sent ei-  
ther to bring a Dearth,  
and to scourge our sins  
with Plagues and Pe-

stilential Diseases; or to produce the wonted Crop of the  
earth, for the necessary sustenance of man and beast; or  
to reward our Obedience with extraordinary Plenty and  
very Healthful seasons.

14. *Hear-*

14. *Hearken unto me, O Job: stand still, and consider the wondrous works of God.* 14. Listen diligently to these things, O Job, do not dispute any more with God,

but silently consider these his wonderful Works.

15. *Dost thou know when God disposed them, and caused the light of his cloud to shine?* 15. Canst thou tell before-hand what Orders God will give about them? art thou

able to tell so much as when a Rainbow will appear in the Clouds?

16. *Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?* 16. What canst thou tell us then of the hanging of the Clouds in the Air, as in an equal balance; and such absolute Wisdom?

17. *How thy garments are warm, when he quieteth the earth by the south-wind?* 17. Whence comes the violent Heat which we sometimes feel? or how do Calms come out of the same quarter, from whence come Whirlwinds? v. 9.

18. *Hast thou with him spread out the skye, which is strong, and as a molten looking-glass?* 18. Lift up thy thoughts still higher, and tell us, didst thou joyn with Him, when He stretched out the Skye; in which, as in a mirror, we behold the admirable Power and Wisdom of Him, who though it be so wide and vast, made it as firm, as it is clear and bright?

19. *Teach us what we shall say unto him; for we cannot order our speech by reason of darkness.* 19. Teach us (if thou art so well skill'd) what we shall say to Him of His Power and Wisdom; for we must confess our Ignorance is so great, that our thoughts are confounded when we attempt it.

20. *Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.* 20. Is any thing that I have said of Him worth His hearing?

Who-

Whoever he be that goes about to describe Him, shall lose himself, and be dazled with the brightness of his Glory.

21. *And now men see not the bright light which is in the clouds : but the wind passeth, and cleanseth them.*

21. For, alas ! men are not able to look upon the brightness of the Sun, when it shines in the Heavens, after

a wind hath swept and cleansed them.

22. *Fair weather cometh out of the north : with God is terrible majesty.*

22. And brought pure and serene weather out of the Northern parts: How then

shall they look upon God, whose Majesty is most dreadful ; and therefore not to be pried into with Curiosity, but worshipped and praised with the humblest Reverence ?

23. *Touching the Almighty, we cannot find him out : he is excellent in power, and in judgment, and in plenty of justice : he will not afflict.*

23. For when we have done all we can, we must acknowledge that the Almighty cannot be comprehended by our Understanding :

His Power is so excellent, His Judgment so exact, His Justice so abundant, that He ought not to be questioned by us for what he doeth ; but if He be, He will not give an account of his Actions.

24. *Men do therefore fear him : he respecteth not any that are wise of heart.*

24. Which should make all men stand in awe of Him, and lowly adore, rather than

boldly dispute with Him : For He despiseth all those who are so wise in their own conceit.

## C H A P. XXXVIII.

## A R G U M E N T.

*What Elihu had said concerning the Divine Majesty, in the 22. verse of the foregoing, God declares to be true, by a sensible demonstration, as I have expressed it in the first Verse of this Chapter. In which God himself appears as a Judge (according to Job's repeated desires) to decide this great Controversie. And taking up the Argument begun by Elihu, (who came nearest to the truth,) and prosecuting it in unimitable words, (excelling his and all other mens in the loftiness of the style, as much as Thunder doth a Whisper,) He convinces Job of his Ignorance and Weakness; by shewing him how little he understood of the most obvious things in this World. Intending from thence, at last, to infer, that he who found himself puzzled, when he went about to give an account of the meanest of God's visible Works, should not presume to penetrate into his secret Counsels; nor question his Goodness, no more than he could his Wisdom and Power, though he knew not why he was afflicted. One instance had been sufficient to bring Job to a Non-plus; but He heaps up abundance, to humble him the more, when he saw how much cause there was for it: whether he considered the Earth, or the Heavens; the Sea, or the Sun; things contained in the bosom of the Sea, or in the bowels of the Earth; especially all the Meteors (as we call them) which are formed in the Clouds, and the Constellations in the higher Regions; together with the Beasts upon the earth, and the Birds which fly in the air; one of each of which he mentions in the end of this Chapter.*



1. **T**HEN the LORD answered Job out of the whirlwind, and said,

the Presence of that most dreadful Majesty of God, (XXXVII. 22.) among them. For there arose an unusual Cloud, (after the manner of God's appearing in those days,) and a Voice came out of it, as loud as a Tempest; which called to Job, saying.

2. *Who is this that darkneth counsel by words without knowledge?*

3. *Gird up now thy loins like a man; for I will demand of thee, and answer thou me.*

make thy self ready for the Debate, and answer me the questions I shall ask thee.

4. *Where wast thou when I laid the foundations of the earth? declare if thou hast understanding.*

5. *Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?*

my Providence, canst not be ignorant of such matters.) After what manner was the line and the rule applied, to give it these exact Proportions?

6. *Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof?*

holds all the Parts of it so firmly together?

1. **N**O sooner had *Elihu* spoken these words, but there was a sensible token of

2. Who is this that disparages my Counsels, with his ignorant Discourses about them?

3. If thou hast the Courage to argue the case with Me, (as thou hast often desired,)

4. Where wast thou, when I founded the earth? speak, Man, and relate how I went about that work, if thou art so skilful as thou pretendest.

5. How came it to have these Dimensions? (For thou, sure, who presumest to censure

6. Canst thou tell how it was fixt, and settled upon its Center; or what it is that

7. *When*

7. *When the morning stars sang together, and all the sons of God shouted for joy.*

7. Where wast thou when the bright Stars first appeared to proclaim my Praise with

one consent? and all the Angelical Powers expressed their joy, but did not assist, at the birth of the World?

8. *Or who shut up the sea with doors, when it brake forth as if it had issued out of the womb?*

8. What Midwife had the Sea, to bring it forth, when it burst out of the confused

Abyss, like an Infant out of the womb?

9. *When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,*

9. And I covered it with Clouds as with a garment; and wrapt its boisterous waves in

a thick Mist, with as much ease, as a Nurse swaddles a new-born Child?

10. *And brake up for it my decreed place, and set bars and doors,*

10. And laid it in that Bed, which I had appointed to be bro-

ken up for it in the earth? where though it be tossed to and fro, as an Infant in a Cradle, yet it keeps within its Shores, which cannot be overturned.

11. *And said, Hitherto shalt thou come, but no farther: and here shall thy proud waves be stayed.*

11. For I have fixed its Bounds, and resolved, Thus far shalt thou flow, but no far-

ther: These Sands and these Cliffs shall stop thy swelling waves, be they lifted up never so tempestuously.

12. *Hast thou commanded the morning since thy days, and caused the day-spring to know his place.*

12. Raise up thy thoughts still higher, and tell me, dost thou remember since the

morning Light was made? or was it thou who ordered the Sun, in what part of the Heaven it should every day arise?

13. *That it might take hold of the ends of the earth, that the wicked might be shaken out of it?*

13. And spread its Beams to the ends of the earth? that the Wicked, who delight

in works of darknes, may be detected, and dragg'd to their deserved Punishment.

14. *It is turned as clay to the seal, and they stand as a garment.*

14. For they are daunted at its approach, and change colour as oft as the Clay doth its form under different seals: they are no more consistent with themselves than a changeable Garment:

15. *And from the wicked their light is withholden, and the high arm shall be broken.*

15. And at last lose the use of that Light, which innocent persons enjoy with so much pleasure: their insolent Power, which in the Night was so audacious, being broken in pieces in the Morning.

16. *Hast thou entred into the springs of the sea? or hast thou walked in the search of the depth?*

16. O thou who adventurest to enter into the Abyss of my Judgments, didst thou ever penetrate into the spring of the Sea? or hast thou perfectly discovered all that lies at the bottom of that great Deep?

17. *Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?*

17. Hath the Earth opened all her dark caverns to thee? or hast thou gone down to the very Center of it?

18. *Hast thou perceived the breadth of the earth? declare, if thou knowest it all.*

18. Nay, dost thou so much as understand all that grows upon the Surface of the

earth? Shew thy skill; if it be so comprehensive.

19. *Where is the way where light dwelleth? and as for darknes, where is the place thereof,*

19. Tell me, which is the way that leads to the place where Light takes up its dwelling when the Sun goes down? or what becomes of the Darknes when the Sun rises again?

20. *That*

20. *That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?*

hence, and prescribe them their limits at thy pleasure?

21. *Knowest thou it, because thou wast then born? or because the number of thy days is great?*

made them? How comest thou to discourse so confidently of my Government of Mankind, who couldst neither tell that thou shouldst be born, nor art able now to say when thou shalt die?

22. *Hast thou entred into the treasures of the snow? or hast thou seen the treasures of the hail,*

20. Art thou able to go, and bring either of them hither? or to carry them back again away from

21. Art thou acquainted with these things, because thou wast then born when I

discourse so confidently of my Government of Mankind, who couldst neither tell that thou shouldst be born, nor art able now to say when thou shalt die?

22. And when wast thou in the Clouds, to see how the Snow or the Hail is made in such abundance;

23. *Which I have reserved against the time of trouble; against the day of battel and war?*

struction of mine Enemies?

24. *By what way is the light parted, which scattereth the east-wind upon the earth?*

instant? or what makes the East-wind blow so violently upon the earth?

25. *Who hath divided a water-course for the overflowing of waters? or a way for the lightning of thunder,*

the breaking out of Lightning and Thunder?

26. *To cause it to rain on the earth where no man is; on the*

25. Didst thou make a chanel in Heaven for the conveyance of overflowing Showers? or open the way for

26. Is it by thy direction that these Showers go, and fall upon

wilderness wherein there is no man?

upon the desert places; where there are no Inhabitants to im-

ploy their art to provide them with water?

27. To satisfy the desolate and waste ground, and to cause the bud of the tender herb to spring forth?

27. And that they satisfy the dry and barren parts of the earth, where all the labour of man is un-

profitable, without such plentiful fruitful?

Rains to make them

28. Hath the rain a father? or who hath begotten the drops of the dew?

28. What's more common than the Rain and the Dew? but who is able to

produce one drop of either?

29. Out of whose womb came the ice? and the hoary frost of heaven, who hath gendred it?

29. In whose womb was the Ice formed? or who can make so small a thing as the hoary Frost?

30. The waters are hid as with a stone, and the face of the deep is frozen.

30. Whence comes the Cold that turns the waters into Stone, and fetters the raging waves of the Sea?

31. Canst thou bind the sweet influence of Pleiades, or loose the bands of Orion?

31. Canst thou forbid the sweet Flowers to come forth, when the Seven-stars arise in

the Spring? or open the Earth for the Husbandman's labour, when the Winter season, at the rising of Orion, ties up their hands?

32. Canst thou bring forth Mazzaroth in his season, or canst thou guide Arcturus with his sons?

32. Is it by thy power that the rest of the Stars, great and small, appear in the Southern and the Nor-

thern Signs, in their proper season?

33. Knowest

33. Knowest thou the ordinances of heaven? canst thou set the dominion thereof on the earth?

among the Heavenly Bodies? or couldst thou tell what to doe, if it were referred to thee here on earth, to settle the Government of them?

34. Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

and command them to pour out abundance of waters, upon the place where thou now art.

35. Canst thou send lightnings, that they may go, and say unto thee, Here we are?

them; and let me hear them answer, Behold, we are ready to obey thee.

36. Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

that thou canst not tell how

37. Who can number the clouds in wisdom; or who can stay the bottles of heaven,

whose Showers thou art as unable to stop, as to make them run:

38. When the dust groweth into hardness, and the clods cleave fast together?

39. Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

33. Dost thou understand the Orders and the Laws, which I have established a-

mong the Heavenly Bodies? or couldst thou tell what to doe, if it were referred to thee here on earth, to settle the Government of them?

34. Let me see an instance of thy Power and Skill; lift up thy voice to the Clouds,

35. Or call to the Lightnings, and bid them go whither thou hast a mind to send

them; and let me hear them answer, Behold, we are ready to obey thee.

36. Didst thou give thy self understanding? How comes it then to be so small, a Thought is made?

37. Nor with all the Wisdom thou hast, so much as count the number of the Clouds, to stop, as to make

38. Though they have sown so long, that the earth is abundantly satisfied, and fit for the plough, or for the seed.

39. Or dost thou pretend to have great power upon Earth, though none in Heaven?



ven? wilt thou undertake then to provide food for a Lion and all his whelps?

40. *When they couch in their den, and abide in the covert to lie in wait?*

40. And that in a Defart; where they lie lurking in their dens, and greedily watch for

a prey, in close and shady places?

41. *Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.*

41. Or, which is less, wilt thou take upon thee to feed the young Ravens? who, expelled by the old

ones out of their nest, complain to Me of their Cruelty, but know not where to get a bit of meat?

## C H A P. XXXIX.

### A R G U M E N T.

*This Chapter continues the Discourse begun in the latter end of the foregoing, concerning God's Providence about Beasts and Birds. And to the Two before mentioned, he adds Seven more. First, the wild Goat or Hind, whose hard labour among the rocks God is wont to help and promote (as the Psalmist observes XXIX. 9. and other Authors agree) by a clap of Thunder; the terror of which puts her into such an agony, that she presently excludes her young one, which sticks in the birth. Then he mentions the wild Ass; and after that a tall Creature in those Countries called Reem: which we render an Unicorn; but Bochartus hath proved to be a two-horned Goat in Arabia of great strength, with an erected head and ears. Of the rest I need say nothing here, they are so well known.*

1. **K** Nowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve?

forth? or hast thou assisted at the hard labour of the Hinds, and helpt to ease them of their burthen?

2. Canst thou number the months that they fulfill? or knowest thou the time when they bring forth?

3. They bow themselves, they bring forth their young ones, they cast out their sorrows.

and with how much difficulty they are freed from their sorrow?

4. Their young ones are in good liking, they grow up with corn: they go forth and return not unto them.

mothers, and return to them no more.

5. Who hath sent out the wild asfs free? or who hath loosed the bands of the wild asfs?

tude, in which you keep other Creatures?

6. Whose house I have made the wilderness, and the barren land his dwellings.

on him, assigned him the Wilderness and barren Countries for his habitation?

1. **V** A I N Man, who wouldst so fain pry into my Secrets! didst thou ever climb the rocks to see the wild Goats bring

2. Dost thou know the moment of their conception? or keepst an account when they will be delivered?

3. Hast thou seen how they bow themselves? with what pain they bring forth,

4. And yet their young ones are lusty and strong; they grow up in the open fields; they leave their

5. Was it thou that gave the wild Asfs his liberty, and made him so free from the Servi-

6. Who but I made that difference between him and them; and laying no burthen

7. He scorneth the multitude of the city, neither regardeth he the crying of the driver.

none of the cries of him that drives other Asses to their labour:

8. The range of the mountains is his pasture, and he searches after every green thing

pasture; where he finds sufficient food

9. Will the unicorn be willing to serve thee, or abide by thy crib?

thy will,) and see if thou canst perswade him to serve thee: will he be content to be tied to thy crib all night?

10. Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

draw the harrow over thy land?

11. Wilt thou trust him, because his strength is great? or wilt thou leave thy labour to him?

thy work in the field?

12. Wilt thou believe him that he will bring home thy seed, and gather it into thy barn?

home, and lay it in thy barn?

13. Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich?

whose wing is triumphant, if it be compared with the wing and the feather of the Stork.

7. Where he laughs at those that live in the tumult and bustle of Cities; and hears

8. Nor is confined in small Inclosures, but hath whole Mountains to range in for his pasture to appease his hunger.

9. Go to the Unicorn, (thou who wouldst have all things conformable to

10. Or submit his proud neck to thy yoke all day? canst thou make him go to plough? or will he

11. Wilt thou rely upon him (because his strength is great) to doe all the rest of

12. Or leave thy harvest out of doors, till thou hast prevail'd with him to bring it

13. Have other Birds any reason to complain that they are not so goodly as the Ostrich?

14. *Which leaveth her eggs in the earth, and warmeth them in the dust ;*

not seek for solitary places wherein to lay her Eggs ; but drops them any where upon the ground, and negligently leaves them to be corrupted by the heat of the Sand and of the Sun.

15. *And forgetteth that the foot may crush them, or that the wild beast may break them.*

frequently tread upon them, and crush them in pieces :

16. *She is hardened against her young ones, as though they were not hers : her labour is in vain without fear ;*

labour, because she hath no fear it may be lost.

17. *Because God hath deprived her of wisdom, neither hath he imparted to her understanding.*

Creatures ; but made her of a stupid and careless nature :

18. *What time she listeth up her self on high, she scorneth the horse and his rider.*

she raises her self, and lifts up her wings, she runs so fast, that she despises a man on Horseback, who cannot overtake her.

19. *Hast thou given the horse strength ? hast thou clothed his neck with thunder ?*

him so much superiour to other Creatures in strength and in Courage ? Didst thou give him his valiant Spirit ; or clothe his neck with such a statoly Main ?

14. But her inward qualities are not so beautiful as her plumes : For she doth

15. She doth not secure them from the foot of travellers or of wild beasts ; who frequently

16. But is hardened against the fruit of her own womb, as if it were not hers ; and so she loses all her labour

17. For God hath not given her that wisdom which he hath bestowed upon other

18. Tho' He hath imparted so much as is necessary for her preservation : For when

19. And now I speak of the Horse, let me ask thee again, Who was it that made

20. *Canst*

20. Canst thou make him afraid as a grasshopper? the glory of his nostrils is terrible.

in the Air like a grasshopper? There is a majesty in his Looks; and when he snoars vehemently it is terrible.

21. He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men.

glories in his strength, and goes out boldly to meet the arms that oppose him.

22. He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

he runs upon naked Swords;

23. The quiver rattleth against him, the glittering spear and the shield.

nor at the sharp points of Spears and Launces which are thrust at his breast.

24. He swalloweth the ground with fierceness and rage: neither believeth he that it is the sound of the trumpet.

moment: neither can he stand still, when he hears the sound of the Trumpet:

25. He saith among the trumpets, Ha, ha; and he smelleth the battel afar off, the thunder of the captains; and the shouting.

gins, by the thundering voice of the Captains, and the shouting of the Souldiers.

20. Or put that Vigour and Mettle into him, which makes him leap and bound

21. He stamps impatiently on the ground, and breaks it up with his feet: he

22. He derides all the dreadful instruments of War, and cannot be dismayed by them:

23. And is not daunted at the noise of Arrows which come whizzing by his ears,

24. He makes the earth quake and tremble, as he gallops over it, and rides abundance of ground in a moment

25. But the louder it is, the more he neighs and dances for joy. He perceiveth the Battel before it be-

26. *Doth the hawk flie by thy wisdom, and stretch her wings toward the south?*

wings? or teach her; when the winter comes, to fly into the southern parts; that she may still enjoy the warmth of the Sun?

27. *Doth the eagle mount up at thy command, and make her nest on high?*

strength which carries her into the clouds? or was it by thy direction, that she builds her mens reach?

28. *She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.*

cessible Fortrefs, she settles her abode.

29. *From thence she seeketh the prey, and her eyes behold afar off.*

thence (so sharp is her sight) she spies her prey a vast way off.

30. *Her young ones also suck up bloud: and where the slain are, there is she.*

suck its bloud: she looks down to where the carcasses lie, there may she be found.

26. Behold, also, how the Hawk mounts up aloft. Didst thou give her those swift

27. But what Bird sores so high as the Eagle; Is she beholden to thee for that Nest quite out of all

28. She dwells on the top of high Rocks; in the steep and craggy Rock, as in an inac-

29. There she leaves her young ones safely, while she goes to provide them food; from

30. Which when she hath seized and torn, she brings to her nest, that they may

the very earth; and



## C H A P. XL.

## A R G U M E N T.

Job modestly declining to say one word in his own defence, (though he was graciously invited by God to speak, if he had any Plea remaining,) is still more humbled by a plain declaration from the Divine Majesty, that Elihu had reason to reprove him for his immoderate Complaints, (which some might look upon as an Accusation of God's Providence) and for maintaining his own Righteousness so much, and God's Righteousness so little, in the Dispute he had had with his Friends. Shewing him withal, that he was not sensible enough of the infinite Distance and Inequality between him and God; when he desired so vehemently to argue his Case with Him, that he forgot to make those Submissions to the Divine Majesty, which had better become him. This Disproportion is most lively represented and illustrated, by an admirable description of the strength of the BEHEMOTH, a word of Egyptian termination; signifying, not the Elephant, (which seldom lies down, and never among reeds, as this doth, v. 21.) but a creature in that Country called by the Greek Writers Hippopotamus, i. e. River horse. For it appears by the Second book of Esdras, Chap. VI. v. 49. that the Hebrews reckon Behemoth, not among the Land-creatures, but among those belonging to the Water, which were created on the fifth day. And there is none, that we know, of that sort, to whom the Characters here mentioned belong, but the Creature now named.

1. **M**oreover the LORD answered Job, and said,

to this long Discourse, the Lord

2. *Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it.*

him that will argue with God about make an Answer to these Questions.

3. ¶ Then Job answered, the LORD, and said,

with great humility,

4. *Behold, I am vile, what shall I answer thee? I will lay mine hand upon my mouth.*

do I know what to answer; and my peace.

5. *Once have I spoken, but I will not answer: yea, twice, but I will proceed no farther.*

have done; I will add no more.

6 ¶ Then answered the LORD unto Job out of the whirlwind, and said,

7. *Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.*

up thy spirit, man, and prepare thy self (as I said at the first) to answer the Questions I shall farther ask thee.

1. **A**FTER a short silence, to see what Job would reply proceeded, and said;

2. Why dost thou not speak? Hath not the Almighty brought Arguments enow to convince thee? Let His Providence, first

3. Then Job, whose Confusion had made him silent, answered and said;

4. Behold, I am a wretched creature, and not worthy to speak unto thy Majesty: nor therefore I will hold

5. I have said too much already, in speaking only these two words to Thee: But I

6. Then the Divine Majesty spake again, after the same manner as before, saying,

7. What? hast thou (who desiredst so much to plead with Me) lost thy Courage? pluck

8. *Wilt*

8. *Wilt thou also disannul my judgment? wilt thou condemn me that thou mayest be righteous?*

8. Is there any reason to suspect my Care of Mankind, who have shewn it so much about other Creatures? Canst thou not defend thy self, but thou must also complain of Me? must I be condemned, that thou mayst be justified?

9. *Hast thou an arm like God? or canst thou thunder with a voice like him?*

9. Who art thou, that talkest so much of thine own Innocence, that thou forgettest to maintain my Righteousness? Hast thou a Power equal to mine? or canst thou speak with a Voice like this; or imitate the Thunder thou hearest in the clouds?

10. *Deck thy self now with majesty and excellency, and array thy self with glory and beauty.*

10. Lift up thy self then, and let me see thee appear in the highest Majesty: put on thy Robes, and shew thy self in such Royal state, that all may honour and reverence thy excellent Greatness.

11. *Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.*

11. Let all things Adversaries round about thee (as becomes a mighty Prince) feel the fierceness of thy Wrath: frown upon all the haughtiness, and make them hang down their heads.

12. *Look on every one that is proud, and bring him low: and tread down the wicked in their place.*

12. Look, I say, upon every proud Oppressour, and make him cringe and throw himself at thy feet: tread down all the Wicked, wheresoever thou shalt find them.

13. *Hide them in the dust together, and bind their faces in secret.*

13. Cast them all into one grave, that the world may be no more troubled with them: cover those faces with perpetual shame and confusion, which now bear themselves so high, and overlook all others.

14. *Then*

14. *Then will I also confesse unto thee, that thine own right hand can save thee.*

Power; and acknowledge that thou needest none of my help to deliver thee.

15. ¶ *Behold now behemoth, which I made with thee, he eateth grass as an ox.*

\* Behemoth i. e. River-horse.

\* which I have made in a Country not far from thee: He lives among the fishes in the great River of Egypt, but he feeds upon the earth, and eateth grass like an Ox.

16. *Lo now, his strength is in his loyns, and his force is in the navel of his belly.*

only in his Loyns, but even in the Navel of his belly; where other creatures are wont to be weak and tender.

17. *He moveth his tail like a cedar: the sinews of his stones are wrapt together.*

his pleasure: the Nerves of his thighs are so many, that they are intricate and perplexed one within another.

18. *His bones are as strong pieces of brass, his bones are like bars of iron.*

hard and firm as rods of iron.

19. *He is the chief of the ways of God: he that made him, can make his sword to approach unto him.*

hath fastned such crooked Teeth sharp, that therewith he mows the grass and the corn, as with a Sythe.

14. When I see thee doe such things as these, then will I myself also magnifie thy

15. But consider a while (if thou art not yet humble enough) a Creature

16. Consider, I say, the greatness of his Strength, and the firmness of his Flesh: not

17. He hath a Tail as thick and as stiff as a Cedar; but he bends and throws it back at

18. His Bones (for so they are rather than Gristles) are as strong as bars of brass, and as

19. He is one of the principal works of God, a very singular instance of his Power: He that made him

in his jaws, exceeding

20. Surely the mountains bring him forth food, where all the beasts of the field play.

of the beasts of the field, who sport themselves in those rich pastures:

21. He lieth under the shady trees, in the covert of the reed, and fens.

20. For he goes (in the night) to graze upon the hills; in the company of the rest

21. But (in the day) he lies down in shady and close places; under the covert of the reeds,

and in the fenny mud.

22. The shady trees cover him with their shadow: the willows of the brook compass him about.

22. The bushy trees, which are there very numerous, afford him a shelter: he is compassed with the willows and the osiers, which grow in abundance on the banks of Nile.

23. Behold, he drinketh up a river, and hasteth not: he trusteth that he can draw up Jordan into his mouth.

23. Nay, (behold) he dives to the very bottom of the river, and there takes his repose without fear: He will be secure, though Jordan also should break out, and be poured upon his mouth.

24. He taketh it with his eyes: his nose pierceth through snares.

24. Who dare come in his sight, attempt to take him by open force? where is he that will undertake to fasten hooks in his Nose?

## CHAP. XLI.

### ARGUMENT.

In this Chapter another Creature of vast bigness and strength is described, called in the Arabian language *LEV IATHAN*. By which we are not, in this place,

place, to understand the Whale ; because that Fish is not armed with such Scales as Leviathan is here said to have, v. 15. nor is impenetrable , as every body knows ; and, to say no more, never creeps upon the Earth, which is part of the description of this Leviathan, v. 33. Whereby we are therefore to understand the Crocodile; (to whom every part of this description exactly belongs,) a Creature as big again as a Man of the greatest stature, and in some places vastly greater : there having been Crocodiles seen of twenty, nay forty foot long ; and in some places of an hundred. To this fierce and untameable Creature God sends Job, that he might learn more Humility, than to contend with his Majesty ; when he saw how unable he was to stand before one of his Creatures. That use He himself teaches Job to make of this description, v. 10, 11, 12.

1. **C**ANST thou draw out  
leviathan with an hook ?  
or his tongue with a cord which  
thou lettest down ?

and behold therein the Divine Power, and humane Weakness. Canst thou catch the Leviathan \* as  
\* Crocodile. you do other fishes ? canst thou let down a  
line, and draw him out by the tongue with  
a hook ?

2. Canst thou put an hook into  
his nose ? or bore his jaw through  
with a thorn ?

his Nose ; or strike an iron, as sharp as a thorn, into his  
jaw ?

3. Will he make many supplica-  
tions unto thee ? will he speak soft  
words unto thee ?

him ? will he sue for his liberty with submissive words,  
and speak thee fair to let him goe ?

1. **T**H E R E is ano-  
ther Creature  
also in the same Ri-  
ver, which I would  
have thee consider ;

2. When thou hast  
made a cord of the  
rushes of the river,  
canst thou put it about

3. Will he impor-  
tune thy favour, and  
with many prayers  
beseech thee to spare



4. Will he make a covenant with thee? wilt thou take him for a servant for ever?

thee hurt; but to be thy slave, ever?

5. Wilt thou play with him, as with a bird? or wilt thou bind him for thy maidens?

leg, for the sport and pastime of thy Daughters?

6. Shall the companions make a banquet of him? shall they part him among the merchants?

their share in him among the Merchants?

7. Canst thou fill his skin with barbed irons? or his head with fish-spears.

spear that is able to wound his Head?

8. Lay thine hand upon him, remember the battel, doe no more.

ended, for thou shalt not doe

9. Behold, the hope of him is in vain: shall not one be cast down even at the sight of him?

will be ready to sink down with of him.

10. None is so fierce that dare stir him up: who then is able to stand before me?

him. Who is he then that takes upon him to contend with Me? If one of my Creatures be so terrible, how dangerous is it to provoke my Majesty?

4. Will he enter in- to bonds, and make a solemn covenant with thee, never to doe

thee service for

5. Wilt thou adventure to play with him, as with a Sparrow? or tie him by the

6. Shall the society of Fishermen make a feast for joy they have taken him? and sell

7. Where is the dart wherewith thou canst hope to penetrate his Skin? or the fish-

8. Go, and touch him if thou darest: the battel will be soon it the second time.

9. Mark what I say; he will be forely disappointed that thinks to take him: for he fear at the very sight

10. Though he lie asleep on the shore, there is none so hardy, as to dare to awake

11. *Who hath prevented me, that I should repay him? whatsoever is under the whole heaven is mine.*

to thee, or any one else? Did you first begin to doe me kindneses, that I should owe you a requital?

12. *I will not conceal his parts, nor his power, nor his comely proportion.*

able to stand before this single work of my hands? none of whose limbs or joints I will conceal; nor forbear to speak of his strength, and of the comely disposition of all his parts.

13. *Who can discover the face of his garment? or who can come to him with his double bridle?*

stript him of that upper garment? or who dare come within his doubled Snout?

14. *Who can open the doors of his face? his teeth are terrible round about.*

in which his long rows of Teeth are very dreadful.

15. *His scales are his pride, shut up together as with a close seal.*

ed for his defence: every one of them is closely compacted, and strictly sealed to the next.

16. *One is so near to another, that no air can come between them.*

things else, cannot come between them.

17. *They are joyned one to another, they stick together, that they cannot be sundred.*

art or violence can make a separation.

11. And where is the man to whom I am a Debtour? How came I, that made the whole World, to be obliged

first begin to doe me

12. What Insolence is this, to dispute with Me, when thou art not

able to stand before this single work of my hands? none of whose limbs or joints I will conceal; nor forbear to speak of his strength, and of the comely disposition of all his parts.

13. And first take a view of his scaly Skin, wherewith he is covered: who hath ever

14. Who will venture to open his wide Jaws, and so much as look into his Mouth?

15. The Scales of his back are like the plates of a shield, which I have provid-

16. They are knit so close, that the air, which presses into all

17. They cleave one to another, they hold so fast together, that no

18. *By his neezings a light doth shine, and his eyes are like the eye-lids of the morning.*

a force, that they seem to sparkle : and when he riseth up out of the river, his Eyes appear before the rest of his body, as the morning light before the Sun.

19. *Out of his mouth go burning lamps, and sparks of fire leap out.*

full of burning torches ; or there were a fire in him, that sends forth sparks.

20. *Out of his nostrils goeth smoak, as out of a seething pot or caldron.*

20. Out of his Nostrils goes a Smoak like the reek of a seething pot, or a boiling caldron.

21. *His breath kindleth coals, and a flame goeth out of his mouth.*

it is sufficient to kindle coals ; and which issues out of his mouth.

22. *In his neck remaineth strength, and sorrow is turned into joy before him.*

terroure marches before him, and seizes on all those that meet him.

23. *The flakes of his flesh are joyned together : they are firm in themselves, they cannot be moved.*

solid ; they are not easily moved.

24. *His heart is as firm as a stone ; yea, as hard as a piece of the nether millstone.*

stone ; as hard as an anvil, or a piece of the nether millstone.

18. When he sneezeth, as he lies gaping in the Sun, the Spirits break forth with such

19. The Steam also which then comes out of his mouth is as vehement as if it were

20. Out of his Nostrils goes a Smoak like the reek of a seething pot, or a boiling caldron.

21. His Breath is so hot, though he come out of the water, that may be called a flame,

22. His Neck is exceeding strong, as if it were the very seat of strength : sadness and

23. The Muscles of his flesh are glewed together ; every one of them is compact and

24. He is as far from Fear, as he is from Pity : for his heart is as firm as a

25. When

25. *When he raiseth up himself, the mighty are afraid : by reason of breakings they purifie themselves.*

25. But the stoutest hearts tremble when he lifts up himself above the water : they are seized with such a

fright, that they are at their wits end, and know not which way to turn themselves.

26. *The sword of him that layeth at him cannot hold ; the spear, the dart, nor the habergeon.*

26. Though they assault him with the sword, it will doe them no service ; for the

hardness of his Skin will break it in pieces : the Spear, also the Dart and the Javelin are altogether as feeble, and cannot enter into him.

27. *He esteemeth iron as straw, and brasse as rotten wood.*

27. All the other Weapons of iron (which the wit of man

can devise) he values no more than a straw ; and those of brasse, no more than rotten wood.

28. *The arrow cannot make him flee : sling-stones are turned with him into stubble.*

28. The Arrow shot out of the strongest bow cannot make him flee : and those Stones,

which are thrown out of a Sling with so much force, move him no more than a little chaff.

29. *Darts are counted as stubble : he laugheth at the shaking of a spear.*

29. Lay at him with heavy Clubs, and he regards them no more than if they were

stubble : shake the Launce at him, and he contemns its most violent thrusts.

30. *Sharp stones are under him : he spreadeth sharp pointed things upon the mire.*

30. For instead of him, it meets onely with the rough Shells wherewith he is arm-

ed : which are so hard, that he beats back the sharpest Weapon, and throws into the mire.

31. *He maketh the deep to boil like a pot : he maketh the sea like a pot of ointment.*

top ; and the water of the Lake is so troubled, with the slimy mud which he stirreth up, that it looks like a Pot of ointment.

23. *He maketh a path to shine after him : one would think the deep to be hoary.*

hind him so covered with a froth and foam, that it looks as if it were grown old, and were full of gray hairs.

33. *Upon earth there is not his like, who is made without fear.*

indeed in the dust, but is so made that he cannot be trodden under foot and bruised.

34. *He beholdeth all high things : he is a king over all the children of pride.*

Oxen and Camels, and all those Creatures whose long legs raise them to the loftiest height : whom he masters and rends in pieces at his pleasure.

31. When he tumbles about in the bottom of the River, he raises bubbles on the

32. When he swims, he makes furrows in the face of the Deep ; and leaves a path be-

33. His fellow is not to be found upon the earth ; where he creeps

34. No, though he lie so low, yet he despises the tallest Beasts ; and reigns over the

## C H A P. XLII.

### A R G U M E N T.

*This Chapter concludes the Book, with an account how Job completed the Submission which he had begun before to make to God. Whose Pardon he sorrowfully begs ; confessing and repenting of his Fault ; resigning himself intirely to be instructed by Him : but resolving never hereafter to complain, nor to move any questions about his*

his Providence. This Repentance God accepts; and for his sake grants a Pardon also to his Friends, whom he condemns as more faulty than Job. Who after this receives extraordinary marks of God's Favour; and hath such an ample Recompence made him for his Losses, as may encourage all posterity to persevere in well doing and patient suffering; believing stedfastly that nothing can be done or permitted by God without much reason, (whose Wisdom shines so gloriously in all his Works,) and humbly expecting a comfortable issue out of all our Troubles.

1. **T**HEN Job answered the LORD and said,

Wisdom of God in his Works, that Job, seeing his error more clearly than ever, submitted himself unto the Great Lord of all, and said;

2. *I know that thou canst do every thing, and that no thought can be withholden from thee.*

nothing can hinder Thee from effecting every thing which Thou designest: but as Thou hadst reason to cast me down, so Thou canst restore me and lift me up again.

3. *Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.*

forgot my self, when I adventured to talk so ignorantly of thy wise Administrations. It was that which made me so rash as to discourse of things far above my reach; wonderful things, which I ought humbly to admire, not arrogantly censure.

4. *Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me,*

1. **T**HES E words so lively represented the Power, and

2. I am abundantly satisfied that thy Power is as large as thy Will; and that

3. I am sensible also of the Justice of the Reproof which Thou hast given me (XXXVIII. 2.) and do confess I very much

4. Be not angry with me, I beseech Thee, but graciously hear



hear me speaking in thy own words. I do not pretend to give an account of thy wonderful Works and of thy Providence; and therefore ask me no more Questions, (XXXVIII. 3.) but let me learn of Thee, and do Thou instruct my Ignorance.

5. *I have heard of thee by the hearing of the ear : but now mine eye seeth thee.*

but nothing so clearly as I do now, by this revelation and visible appearance of thy dreadful Majesty.

6. *Wherefore I abhor my self, and repent in dust and ashes.*

self, for my undecent Complaints, and vehement Expostulations, and eager Desires to die or to be delivered: I condemn them all, (together with whatsoever I have spoken too boldly about thy Government,) and in the most sorrowful manner repent, that I have justified my self so much, and Thee so little.

7. ¶ *And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends : for ye have not spoken of me the thing that is right, as my servant Job hath.*

made a perverse construction of the Afflictions I sent upon Job; whom, notwithstanding all his Errours, I acknowledge to be my Servant, and to have spoken better of Me than you have done.

8. *Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for your selves a burnt-*

5. Something I did know before, of thy Greatness, and Mightiness, and Wisdom;

6. Which touches me with a sensible displeasure against my

7. Which ingenuous Confession pleased the Lord so much, that He did not chide Job any farther: but turning his voice to Eliphaz, (his principal Accuser,) He said, I am angry with thee and with thy two Friends: For you have

8. And therefore take no less than seven Bullocks, and as many Rams, and carry them to my Servant Job;

offering; and my servant Job shall pray for you, for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

And that faithful Servant of mine shall pray for you, and obtain your Pardon: for I have a great love to him, and will be favourable to you for his sake. Do not fail to go about this, lest I inflict some grievous punishment upon you; because, as I said, you have made an ill representation of my Providence, and repeated those things confidently, which my Servant Job shewed you to be false.

9. So Eliphaz the Temanite, and Bildad the Shu'ite, and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.

And the Lord heard his Prayer, and was reconciled to them.

10. And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.

And he restored to him all those things which had been taken away from him: and never ceased, till He had not only established him in his former Splendour, but made him twice as rich as he was before.

11. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him

Job; whom I appoint to be your Priest, to offer for you a Burnt-offering, in token of my absolute Dominion over all Creatures.

And that faithful Servant of mine shall pray for you, and obtain your Pardon: for I have a great love to him, and will be favourable to you for his sake. Do not fail to go about this, lest I inflict some grievous punishment upon you; because, as I said, you have made an ill representation of my Providence, and repeated those things confidently, which my Servant Job shewed you to be false.

And the Lord heard his Prayer, and was reconciled to them.

10. And at that very time when Job was performing this charitable office for his Friends, the Lord was pleased to begin to re-

11. All his Kindred likewise & his familiar Acquaintance (whom his unusual Affliction had estranged from him, (XIX. 3.) when they heard of the wonders

over all the evil that the LORD had brought upon him : every man also gave him a piece of money, and every one an ear-ring of gold.

ders the Lord had done for him, came to visit him and feast with him : And after they had condoled his Misery, and testified their sorrow for all that had befallen him, they congratulated his happy Recovery ; and, in token of their joy, every one of them presented him with a piece of money, and a pendant of gold.

12. So the LORD blessed the latter end of Job more than his beginning : for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

12. Thus the Lord impoverished this good Man, onely to make him richer. For in stead of seven thousand Sheep, which he had before his Troubles, he found he had

fourteen thousand, when they were ended ; and for three thousand Camels, which were taken from him, the Lord gave him six thousand : and multiplied his yoke of Oxen, which were but five hundred, into a thousand ; and his she-Ases, in the same proportion.

13. He had also seven sons, and three daughters.

13. His Wife also became very fruitful, and brought him as

many Children as he had lost ; seven Sons, and three Daughters.

14. And he called the name of the first, *Jemima*, and the name of the second, *Kezia*, and the name of the third, *Kerenhappuch*.

14. And to preserve the memory of so marvellous a Deliverance, (of which they were so many living monu-

ments,) he called the name of the first *Jemima*, that is, the Day ; because of the Felicity wherein he now shone, after a sad Night of Affliction, wherein he had lain : and the second, *Kezia*, (a Spice of an excellent smell ; ) because God had healed his filthy stinking Ulcers, which made even his Wife refuse to come near him, XIX. 17. and the last he called *Kerenhappuch*, i. e. Plenty restored, or, an Horn of varnish ; because God had wiped away the tears which fouled his face, (as he complains XVI. 16.)

15. And

15. *And in all the land were no women found so fair as the daughters of Job, and their father gave them inheritance among their brethren.*

and their Father did not (as the manner was) endow them with a small portion of his goods, but (having a large estate, and a great affection to them) he made them Co-heirs with their Brethren, in the inheritance which he left them.

16. *After this lived Job an hundred and forty years, and saw his sons, and his sons sons, even four generations.*

estate: For the Lord added almost an Age and an half (no less than an hundred and forty years) to those he had lived before; so that he had the pleasure to see his Childrens Children to the fourth generation:

17. *So Job died, being old and full of days.*

tified, that he desired not to live any longer.

15. The Beauty also of these Women proved as bright as their Names; for there were none so amiable in all that Country:

16. After which glorious Restitution of Himself and his Family, his years were multiplied as well as his

17. And departed not out of the World till he was so fully sa-

A N  
 A P P E N D I X  
 T O T H E  
 P A R A P H R A S E .

**H**ERE ends the Book of *Job* : whose short Sufferings (for the space of XII months, as the *Hebrews* reckon in *Seder Olam* ) were recompensed with a very long Life in great Prosperity. If we could rely upon all their Traditions, this might have been added to the Paraphrase upon the last words, that the whole time of his Life was two hundred and ten years. For in the *Hierusalem Targum* upon XII. *Exod.* 40. and in *Bereschit Rhabba* upon XLII. *Gen.* 2. they make account that the *Israelites* staid just so long in *Egypt* : And in the *Chronicle* forenamed, and in *Bava Bathra* and other Books they tell us, that *Job* was born that very year when *Jacob* went with his Family down thither to sojourn ; and died that year when they were delivered from thence by the hand of *Moses*. But this agrees neither with what other of their Authours say, whom I mentioned in my Preface ; nor with the LXX, who in the last verse but one of this Book insert this Clause, *All the days of his life were two hundred and forty years.*

This indeed might be easily reconciled with the account before mentioned, if we did but rectifie their numbers in the beginning of that verse by the *Hebrew*  
 Truth,

Truth, and cut off the thirty years which they have added to the true time that he lived after his recovery from his sickness: for then this passage also must be corrected, and instead of 240, we must set down 210. Which we might also prove in this manner (out of *Seder Olam*, Cap. 3.) to be the right account of his Age: because it is said v. 10. of the last Chapter, that *the Lord added to Job the double of what he had before*; and therefore if an hundred and forty years were added, he had seventy before, which in all make two hundred and ten. But it is not worth our while to trouble our selves with such uncertainties: much less is it safe to rely upon any thing which is supported by no stronger Authority than the *Hebrew Tradition*. The vanity of which appears most notoriously in this, that *Manasseh Ben Israel* saith \*, it is evidently certain by Tradition, that the *Mahometans* at this day pay a great reverence to this holy man's Sepulchre, and honour it at *Constantinople* with much religion and devotion: when all men that have any considerable acquaintance with other Authours besides those of their own Nation (upon which the *Hebrews* dote) may easily know, that the *Job* whom the *Turks* honour was a Captain of the *Saracens*, who was slain when they besieged that City in the year of *Christ* 675.

\* Lib. 1. de Resur-  
rect. Cap. ult.

It will be to better purpose, if I take notice of an observation of theirs which hath more certainty in it; because clearly founded upon the Holy Scriptures. Which is, that *Job* was a *Prophet among the Gentiles*; and a Prophet of very eminent quality and degree. Who deserved to have been at least mentioned by *Josephus* in his Book of *Antiquities*, where he hath not vouchsafed to Name him: nay, to have been praised by the Son of *Sirach* in his Catalogue of famous men, (XLIV. *Ecclus.* &c.) who were honoured in their Generations, and were the glory of their Times. But, accord-



according to the humour of the *Jews*, he magnifies onely those of their own Country, or such from whom they were directly descended: not considering how much it was for their honour, that by the care of their noble Ancestours the History of *Job* and his excellent Vertues had been preserved. Which he ought not therefore to have omitted; but to have celebrated him among the chief of those Worthy persons, by whom God wrought great glory; such as did bear rule in their Kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies, &c. XLIV. Ecclus. 2. 3.

Nay, his Friends deserved a short remembrance, who seem nothing inferiour to the Wise men among the *Jews*, (though they mistook in the application of many excellent Truths,) but are acknowledged by themselves to have been Prophets among the Gentiles. And not without reason; for *Eliphaz* we read IV. 13. &c. had Night-visions, an Apparition of an Angel, and secret Whispers, like the still small Voice which *Elijah* heard, 1 Kings XIX. 12. which made *R. Sol. Jarchi* not fear to say that the *Shechinah* was upon him. And *Elibu*, it is easie to discern, felt a Divine Power working in him mightily, XXXII. 8, 18, 19. which was not altogether a stranger he shews (XXXIII. 15, 16.) to other men; whom God in those days instructed by Dreams, amongst other ways that he had of communicating his mind to them. But there was none equal to that wherein He made Himself known to *Job*: who in three things seems to have had the pre-eminence above all the Gentile Prophets. First, In that God was pleased to speak to him aloud by a Voice from Heaven, XXXVIII. 1. (which the *Jews* call the *Bath Col*,) and not merely in such silent Whispers as he did to *Eliphaz*. Secondly, That this Voice was attended with a notable token of a Divine Presence, from whence it came; viz. a Whirlwind: which I take to have

have been something like that *sound as of a rushing mighty wind*, wherein the Holy Ghost came upon the day of Pentecost. And *Lastly*, He saw likewise in all probability the appearance of some Visible Majesty (XLII. 5.) suppose in a glorious Cloud (as the LXX seem to understand it, XXXVIII. 1.) or something like that which *Moses* beheld in the Bush, when God first called unto him out of the midst of it. III. Ex. 4.

Which need not at all puzzle our belief; when we consider that the Church in those days was Catholick, and not as yet confined to any one Family or Nation. God was pleased indeed to shew an extraordinary grace to *Abraham*, in calling him out of his own Country and Father's House, where Idolatry had taken a deep root, or had been long growing without any hope of amendment. (For if we may give any credit to *Kesfews* a Mahometan writer, or to *Elmacinus* a Christian, they were infected with it in the days of *Heber*, who stoutly opposed it; but with so little effect, that though God sent a whirlwind which threw down all their Idols and broke them in pieces, that false worship still prevailed.) But this doth not warrant us to imagine that God utterly rejected, and neglected all other people: to whom He revealed Himself in a very familiar manner, and gave many demonstrations of his Divine Presence among them; till they corrupted their ways by such abominable Idolatries, that they became altogether unprofitable, and unfit for the society of that Holy Spirit, which oft times moved them. Even among the *Canaanites* (into whose Country God led *Abraham*) we find *Melchisedeck* was then a Priest of the most high God; a greater person than that Prophet, and the Minister of that Oracle (some fancy) which *Rebekah* went to consult when she felt the Twins struggling in her Womb, XXV. Gen 22. To whom I might add several others, if I had a mind to prolong this discourse.

And

And though the Book before mentioned (*Sedar O-lam Rabba*, Chap. 21.) is pleased to say, that the Holy Ghost ceased to inspire men of any other Nation after the giving of the Law; yet it is easie to shew that therein it contradicts even their own affirmation elsewhere, which is grounded on good reason, that *Balaam* was a Prophet divinely moved among the *Syrians* in *Mesopotamia*. He was a man indeed of naughty affections, and inclined to Superstition, but still had many illuminations and motions from the most High; as appears not onely by his predictions, but by the express words of *Moses*, who says *the Spirit of God came upon him*, XXIV. Num. 2. To which if I should add his own testimony concerning himself that he *heard the words of God*, and *saw the vision of the Almighty*, and that in an extraordinary manner, *having his Eyes open* in his ecstasie; I see no reason why it should be rejected; especially since he declared at the first, when the Princes of *Midian* importuned him to goe with them, that he would be wholly guided by the LORD in the business; and when he was come to *Balack* constantly went to meet the LORD, to ask Him what he should say; and professed his care to speak what the LORD had put in his mouth: XXII. 8. XXIII. 3, 12, 15, &c. These considerations, to which many more might be added, are sufficient to shew that there is

\* *Quest. 39. in* little, if any, ground for the opinion  
*Num.* of *Theodoret*, who resolves\* that *Balaam* did not enquire of the True

God; though the answer was given by him of whom he was ignorant, not by him whom he invoked: and

\* *Epist. 80. ad Eustath.*

† *Lib. de Trinitate.*

that the conclusion of *S. Basil*,\* or *Greg. Nyssen* † (it is uncertain whose Work it is wherein we find it) is more remote from truth; who determine, that when the Scripture saith he went to consult with God, we are thereby to understand the Devil.

For

For should we allow the word *ELOHIM* or *GOD*, to be so equivocal, that it may be applied not onely to other excellent Beings besides the Divinity, but to the Devil himself, (which is the foundation there laid for that conclusion) yet the word *JEHOVAH* or *LORD*, is never so used; and *Balaam* always says that he would go and meet with Him. And accordingly the *LORD* is said to put a word in his mouth, even then, when, just before, we read that *God met him*, XXIII. 4; 5. where it is most reasonable by *GOD* to understand the Angel, mentioned XXII. 35. whom the *LORD* imployed to deliver His mind unto him.

All which I have said to shew that God did not quite desert the Gentile World, as long as there were any considerable reliques of the ancient Religion remaining among them; and they did not wholly divert to fables, and deliver up themselves to the guidance of evil spirits, against the apparent testimony of the Holy Spirit of God. Who spake to them by such good men as *Job*; in whose days those sinners were not onely reprov'd but punished also by the Judges, who worshipped the Sun, Moon, and Stars: which seems to have been the oldest Idolatry of all other; as not onely *Maimonides*, but *Diodorus Siculus* observes. And if they had listened to such instructions, and not suffered themselves to be led merely by sense, to which those heavenly bodies appeared in such an amazing brightness that struck with admiration (as the last named Authour speaks) they fancied them to be *θεὸς αἰδύς τε καὶ ἀστέρες*, both *Eternal and the first Gods*; we cannot conceive that they would have sunk so low, as to fall into *Image-worship*: which in *Job's* Country doth not seem to have obtained in his days.

But the chiefest part of the Wisdom of this Prophet consisted in his piety: of which he proved a rare  
P example,

example as I have said already ; especially in adversity. Wherein he behaved himself with such admirable Vertue, that though the Apostle to the *Hebrews* do not mention him among those who were famous for their *Faith* (he not being of their race to whom the Promises were made, yet) *S. James* in the next Epistle highly magnifies and applauds his *Patience*. And not only propounds him together with the *Prophets* and Holy men *who had spoken to them in the Name of the Lord*, v. 10.) as a pattern of well doing and contented suffering to the Christian *Hebrews* ; but numbers him among those Blessed Souls, whose worthy deeds we praise, and whose happiness we admire, v. 11. Or rather he names him alone as an example of a happy man ; who endured more than that we read of in ancient times, and in the end found the Lord so mercifully gracious and bountiful to him, that it may encourage all pious men to indure with such wonderful submission as he did.

Who when he lost his goods, his house, his children, his health ; nay, was all over ulcerous and in great pain ; and moreover, was solicited by his wife to speak irreverently, if not irreligiously of God, and to deny his Providence ; and by his Friends was upbraided as an hypocrite, nay accused, in their passion, as a tyrannical Oppressour ; whereby they indeavoured

\* Lib. 1. *de Interpell. C. 4.* to bereave him (as *S. Ambrose* observes \*) of that great comfort in

affliction *culpâ vacare* to be conscious of no enormous crime, and to make him appear to himself as the Authour of his calamity ; at which his inferiours mockt and scofft, who had formerly had him in great veneration ; nay, it exposed him to the scorn of those, who were not worthy to be set with the dogs of his flock ; so that he lookt as if he had been deserted by God, and made an example of his heaviest displeasure : yet he bare all at the very first, (when men are wont to be shaken, nay overthrown by the



the sudden news of such dreadful disasters,) not onely with much resolution and resignation, but with hearty thanksgiving; and through the whole course of his calamity committed no error that I can discern, but what the indiscreet and uncharitable censures of his Friends provoked him unto; which put him upon too frequent and long justifications of himself, and perplexed him extremely, (which seems his greatest trouble) that he could not find out the reason why God afflicted him so severely.

But in the issue God revealed to him what it was fit for him to think in this matter also: and thereby hath given us such satisfaction in that great controversy and difficult question about God's Providence, as is no-where to be met withal, but in the Gospel of *Jesus Christ*.

Even prudent men, as *S. Ambrose* \* observes in a Book he hath written about *Job*, are apt

\* *L. II. de Interpellatione, c. 1.*

to be extremely moved when they see the wicked abound with good things, and the just very much afflicted: and truly, says he, it is *lubricus locus*, a slippery place, in which the Saints have scarce been able to tread in the path of a true Opinion, as we see in *David*, and *Job*; who maintained a long conflict with his three ancient Friends that came to comfort him upon this subject. And God himself brought the dispute at last, to such a conclusion, as may fully settle the minds of all those who meet with this Book, and preserve them from being scandalized, or in the least offended, on such occasions. The *Mahometans* themselves seem to be fully satisfied; as we read in the *Lives of the Fathers*, written in the *Arabian* language by *Kessæus*: who brings in the Most High, speaking to *Job's* Friends after this manner \*. *Do you not know that Job is a Prophet of God, whom He hath chosen*

\* *Hotting. Hist. Orientalis, l. I. c. 3.*

*to his Apostleship; and to whom He hath committed his*



*Inspiration? God would not have you think that He is angry with him; as you seem to gather from this afflicted state wherein he lies. For you know that God is wont to prove the Prophets, the Just, the Martyrs, and other good Men; wherein notwithstanding there is no indignation, or contempt of them, but honour rather with God most high.*

Thus S. Chrysostom I find most elegantly represents him as a far more glorious spectacle when he sate on the Dunghil, than the greatest Prince, without his virtue, is when he sits upon a Throne. "His Ulcers, says

\* *Hom. V. ad Populum Antiochenum.*

"he", were far more valuable in my account, than all their precious Stones. For what profit do we receive by them? what necessity, what want do they supply? But these Ulcers of his, are the comfort of all manner of heaviness that can seize upon us. You may know this to be true, if when a man hath lost his genuine and onely Son, you shew him a thousand Jewels and precious Stones; which give no comfort at all to his grief, nor in the least assuage his trouble and pain. But in this case, if you remember him of the wounds of *Job*, he presently finds some ease; when you ask him, saying, why dost thou weep and lament, O Man, on this fashion? thou hast lost one Son; but that Blessed Man lost all the Children he had? and, together with that blow, received a stroke in his Flesh, and sate naked in the Dung, besmeared all over with the filth that ran out of his Wounds; in a deep Consumption, which by little and little wasted that just, that true, that devout Man: who abstained from all manner of evil, and had God himself for the Witness of his Vertue. If thou dost but speak these words, instantly thou extinguishest the heaviness of the Mourner, and riddest him out of all his grief; and so the Ulcers of that righteous Man become more profitable to him than Jewels. "Do

" Do you therefore conceive now that you have  
 " that Champion before your eyes ; and that you see  
 " the Dung, and him sitting in it ; a Statue of Gold,  
 " of Diamonds, I am not able to say of what : For  
 " there is nothing so precious as to be worthy to be  
 " compared with that Ulcerated Body, whose Sores  
 " shine more brightly than the beams of the Sun ;  
 " which enlighten onely the eyes of the body, but these  
 " illuminate the eyes of the mind. They make us see ;  
 " and they made the Devil quite blind : for after he  
 " had given those wounds in his body, he fled and ap-  
 " peared no more. See here, Beloved, how great the  
 " gain of affliction is ! For when that righteous man  
 " was rich and enjoyed his ease, the Devil had some-  
 " thing to say against him : though falsely indeed, yet  
 " this he had to say, *Doth Job serve God for nought ?*  
 " But after he had stript him naked, and made him  
 " a beggar, he had not a word to say ; he durst not so  
 " much as open his mouth against him. When he  
 " was rich, then he adventured to wrastle with him,  
 " and threatned to supplant him : but after he  
 " had made him poor, deprived him of all he had,  
 " and reduced him to the extremest grief and sorrow,  
 " he ran away and durst not renew the assault. When  
 " his body was sound, then he laid violent hands on  
 " him : but when he had filled it with wounds, he was  
 " routed and fled away vanquished. By this thou seest  
 " how much Poverty may prove better than Riches,  
 " Weakness than Health, Temptation than Ease and  
 " Quiet, to those that are vigilant and watchful : who  
 " make a profit of all these ; and by fighting grow  
 " more illustrious and courageous. Who ever saw, who  
 " ever heard such noble Combats ?

But there is none, that I have met withal, who re-  
presents him in such lively colours, as the great S. Basil ;

\*Tom. 1. *Homil.*  
XXIII. p. 565, &c.

who in a Sermon of his \* (the latter part of which was occasioned by a lamentable Fire, that hapned near their Church, and put it in danger,) exhorts all the Rich, who were untouched by the flames, to relieve their poor Neighbours, whose Goods were consumed in them; and then addressing himself to those, who had saved themselves but nothing else, beseeches them "not to take their loss too heavily; nor to let their minds be disturbed: but to shake off the misty cloud of sorrow, and to strengthen their Souls with such generous and manly thoughts, as might turn this Accident into an occasion of Crowns. For which end he advises them to put themselves in mind of the Constancy of *Job*; and to say to themselves as he did, *The Lord gave, and the Lord hath taken away; as it seemed good to the Lord, so it is come to pass.* And by no means, says he, let any of you be moved with what hath hapned, either to say or think, there is no Providence which rules our affairs; or presume to accuse the dispensation and judgment of the Lord: but let him fix his eyes on that Champion, and make him his Counsellour, who will advise him to better thoughts.

"Let him recount in order all the Agonies he endured, and then observe how bravely he came off; and how the Devil threw all his darts at him in vain: not one of them giving him a deadly wound. First he set upon his Goods, and endeavoured to overwhelm him with the doleful news of various Calamities, which came tumbling like the waves of the Sea, one upon the neck of another. But all to no purpose; for the Just man received them as a Rock doth the fury of a Tempest: turning the rage of the Waves into froth, and standing it self immovable. He said not a word, that we read of, he made no complaints of these disasters; or if he said any

any thing we may well presume it was those decent and becoming words which we read in the conclusion, "*The Lord gave, and the Lord hath taken away; as it pleased the Lord, so it is come to pass.*" But he did not think any of those Calamities that befell him, to be worth his lamenting with his tears.

"Well, but there comes one afterward that tells him a most dismal story, of the death of all his Children by the fall of the house wherein they were making merry. At this, it is true, he rent his garments; and it is the first expression of his grief that we meet withal, in compliance with the passions of Nature, and to declare himself a most tender Father. But he set some bounds to his grief, and adorned what had hapned with those pious words; "*The Lord gave, and the Lord hath taken away, &c.*" As if he should have said, I was called their Father, as long as He, that made me so, pleased. But now He hath taken off this Crown of Children from my head, and it is not fit for me to contend and dispute with him about his own. Let that be which seemeth best to the Lord. He it was that formed them, I was but the Instrument. Why should I who am but a Servant, foolishly complain of my Master; and repine at that decree, which I cannot alter?

"With such words as these that righteous Man wounded the Devil; and as one would say, shot a dart quite through his heart. Which so enraged him, that seeing him still a Conquerour, he made an assault upon his Body; which he turned into corruption, and made it become such a bag of worms, that from a Throne it was cast upon a Dunghil. And yet the good man remained immovable; and when his Body was torn, preserved still the hidden treasure of piety in his Soul, of which the Devil could not rob him. And therefore, not knowing what to doe more, he betook himself to his old

" stratagem ; and instigating his Wife to entertain ir-  
 " religious and blasphemous thoughts, attempted that  
 " way to overthrow this Champion. For she, tired  
 " with the long continuance of his Calamities, came  
 " to him, and clapping her hands at what she beheld,  
 " upbraided him with these lamentable fruits of his  
 " piety : and rehearsing his former prosperity, and then  
 " pointing at his present misery, ask'd him, if this was  
 " the reward which he received from the Lord for all  
 " his Sacrifices ? With abundance of such like words,  
 " which were enough to disturb the most composed,  
 " and subvert the most steady and resolved mind.  
 " I am a vagabond, said she, and am forced to crouch  
 " to others like a slave. I, who was a Queen, am con-  
 " strained to depend upon my servants for relief: I,  
 " who maintained many liberally, am now nourished  
 " my self out of other folks charity. Adding that  
 " it would be far better for him, to provoke his angry  
 " Creatour, by impious words, to cut him off; than  
 " by an unprofitable patience thus to prolong both his  
 " and her misery.

" But he, more offended with these words than any  
 " of his former sufferings, with eyes full of indigna-  
 " tion look'd upon her as an enemy ; and ask'd what  
 " ailed her to talk thus like one of the foolish women ?  
 " Lay aside, said he, these thoughts, and let me hear  
 " no more of this advice ; which makes me appear to  
 " my self, as if one half of me were wicked and ir-  
 " religious. *What, shall we receive good at the hands of*  
 " *the Lord, and shall we not suffer evil ? Remember*  
 " all the past happiness thou hast enjoyed ; and oppose  
 " better unto worse. No man's life is intirely and  
 " throughout happy. *Τὸ δὲ πᾶν τὸ εὖ περὶ Θεοῦ, μόνον Θεῷ.*  
 " To be always as well as we can with, belongs to  
 " God alone. If thou art grieved at what is present,  
 " fetch thy comfort from what thou hast received be-  
 " fore. Now thou weepest, but formerly thou didst  
 laugh ;



“ laugh ; now thou art poor, but there was a time when  
“ thou wantedst nothing. Then thou drankest of the  
“ pure fountain of life ; be content, and drink now  
“ the more patiently of the troubled waters. Behold  
“ the Rivers, their streams are not clear in all places,  
“ And our life thou knowest is like to one of them,  
“ which slides away continually, and is oft times full  
“ of waves, which come rowling one upon another.  
“ One part of this River is passed by , and another is  
“ running on its course. This part of it is gushing  
“ out from the fountain , and the next is ready to fol-  
“ low it, as soon as it is gone. And thus we are all  
“ making great hast to the common Sea ; death I mean,  
“ which swallows up all at last.

“ If we receive good from the hands of the Lord,  
“ shall we not bear evil ? Think of that again. Shall  
“ we go about to compel the Judge, to afford us just  
“ the very same things for ever ? Shall we presume  
“ to instruct our Lord and Master how he ought to con-  
“ duct our life ? He hath the power of His own de-  
“ crees and orders ; as He pleases, so he appoints our  
“ portion for us. And we know that He is wise ; and  
“ that He dispences to His servants what is most pro-  
“ fitable for them. Do not then curiously pry into  
“ the counsels and resolutions of thy Lord and Gover-  
“ nour : onely take in good part, and affectionately  
“ embrace , whatsoever is ordered by his Wisdom.  
“ Love his Administration ; and whatsoever He is  
“ pleased to give, receive it with pleasure. Demon-  
“ strate now in a sorrowful condition , that thou  
“ wast worthy of all the joy which thou hadst former-  
“ ly in a better.

“ Thus *Job* discoursing, he baffled the Devil once  
“ more ; and gave him such a repulse, that he made  
“ him perfectly ashamed to see himself thus vanquish-  
“ ed. And what ensued after this ? why, when the  
“ Devil was beaten, his disease fled away too ; having  
“ assaulted



“ assaulted him vain, and got no ground of him. His  
 “ flesh began to recover into a second Youth. He flour-  
 “ rished also in his Estate, which was restored to him  
 “ with increase. For Riches flowed so plentifully into  
 “ his house, that they were double to what he had  
 “ before. First, that he might be no loser by his Af-  
 “ fliction ; and Secondly, that he might have a mer-  
 “ ciful reward of his patience under it. Therefore  
 “ it was that his Horses, and Mules, and Camels, and  
 “ Sheep, and all the rest of his revenue were dou-  
 “ bled : onely his Children were no more than equal  
 “ to the number he had before ; seven Sons, and three  
 “ Daughters. The reason was, because his Beasts indeed  
 “ perished intirely ; but the better part of his Children  
 “ still survived, when they were taken from him. And  
 “ therefore being again adorned with as many Sons  
 “ and Daughters, as formerly he enjoyed, he had a  
 “ double portion of them also : those who were pre-  
 “ sent with him here, and those who expected him in  
 “ the other world. Behold then, what good things  
 “ this just man, *Job*, heaped up to himself by his pa-  
 “ tient submission to God. And do thou therefore,  
 “ if thou hast suffered grievously in this fire, which  
 “ the malice of the Devil kindled, bear it constantly ;  
 “ and lenifie the affliction with these better thoughts :  
 “ according to that which is written, *Cast all thy care*  
 “ *upon the Lord, and he will sustain thee.*

To this purpose that great person *S. Basil* discourses,  
 when he represents how *Job* received the first assaults  
 of his Affliction, and how happily it ended. And  
 there is great reason to think that he did not, in the  
 progress of it, swerve from those good beginnings,  
 which had so blessed a conclusion : but whatsoever ex-  
 pressions fell from him, when he was engaged in the  
 heat of Disputation, he still preserved such a religious  
 temper of mind, as made him not cease to submit  
 himself reverently to God's will, and to thank him  
 for

for all the benefits he had formerly received from his Bounty. Nor do I find any cause for the Censures which *Maimonides* \* (and out of him *Menasseh Ben-Israel* †) hath passed upon the disputation between him and his four Friends, about Divine Providence; which he hath thus stated.

\* *More Nevochim*, Part. III. Cap. 23.

† Lib. 1. *De Resurrectione*, c. 16.

“*Job*, (saith he) maintains that Mankind is so vile a sort of Being, that God doth not regard the best of them any more than he doth the worst; but it is all one to him, when a Calamity comes, whether it light upon the Offendours or upon the Innocent. Nay more than this, he affirms that there is no expectation after death, and consequently no hope remaining for him. Which are such blasphemies, that *Maimonides* is fain to seek excuses for him; and for that end alledges a common saying among their Wise men, that *a man is not apprehended, or seized on, because of his grief*: that is, what he says in extremity of pain, is not imputed to him for sin. But there is no need of this Apology; for the places he alledges do not prove him guilty of uttering such things, as (to speak in his words) are evil in the highest degree. Though *Menasseh Ben-Israel* is so presumptuous as to charge him with such a profane denial of Divine Providence, at least here below the Moon, that he makes him impute all his misery to the malignant aspect of the Planets under which he was conceived and born.

To which opinion of *Job*, say they, every one of his Friends opposed a particular opinion of their own, differing each of them from the other. And first *Eli-phaz* endeavours to establish this for a certain truth; “That as Afflictions do not come by chance but by the Providence of God, so they are sent for the sins of men; and therefore without all doubt *Job* was a great Offendour, which was the cause he was handled

on this manner. " This opinion, says *Maimonides*, he held to the last; onely was fain to add in conclusion, " that all the ways whereby we deserve punishment do " not appear.

Then after him (when *Job* had argued against this) comes *Bildad*, who produces a new opinion, grounded upon the doctrine of permutation, or recompence, as they speak. " That is, he believed the Evils which " *Job* indured here, should, if he proved innocent " be changed into good things; and in the issue be " highly serviceable to him in another world.

After whom succeeds *Zophar* with a different resolution from all these; which was, that " God acts " according to his own pleasure, and that we are not " to search for any cause of his actions out of his own " will; nor to say, why doth he this and not that? " In short, we are not to seek the way of equity, and " the decree of wisdom in his doings? for it necessarily belongs to his Essence that he do what He will: " and our understanding is too shallow to comprehend " the secrets of his Wisdom, whose right and propriety it is that He may do according to his Pleasure, and for no other cause.

And these four Opinions about Providence *Maimonides* undertakes to shew have had their several Assertors since; who have propagated them among their Scholars. *Job's* opinion he saith is the same with *Aristotle's*, who attributed all to accident. *Bildad* was followed by the Sect of *Mutazali* (a kind of *Pharisees* among the *Ismaelites*) who ascribed all to Wisdom: *Zophar* by the Sect of *Assaria*, who attributed all to will and pleasure: And *Eliphaz*, he fancies, held the opinion of the Law; which is, that God deals with men according to their works.

But when that all these men had disputed, nothing moved *Job*, there stands up another, whose name was *Elihu*, " who first proves the Providence of God from " prophetical

“ propheticall dreams, XXXIII. 15. and to those things  
 “ which *Eliphaz* had said, adds, according to the ima-  
 “ gination of *Menasseh Ben-Israel*, the doctrine of the  
 “ transmigration of Souls (which he labours to find  
 “ in v. 14.) and thereby in a wonderful way, says he,  
 “ resolves all the doubt; by determining that *Job* and  
 “ other just men, may be punished for sins which they  
 “ committed in a former body.

But as there is no footstep that I can see for this  
 fond conceit, which he honours with the name of a  
 mystery; so it is evident these men follow their own  
 vain inventions in all this discourse, directly contrary  
 to the Book it self. For they make *Job*'s opinion the  
 very worst of all the rest; when the Lord himself  
 tells *Eliphaz* in the conclusion of the Book (XLII. 7.)  
 that He was angry with him and his two other  
 Friends; because they had not spoken of him so right-  
 ly as *Job* had. And it doth not appear by their  
 speeches that they held several opinions about Pro-  
 vidence, and took every one of them a different way  
 (that's a mere Rabbinical subtlety) to solve the doubt,  
 wherein *Job*'s unusual sufferings had perplexed them.  
 But they seem to have harped all of them upon one  
 and the same string; as I have represented in the  
 Arguments before each Chapter: which it is thought  
 fit should be here set down by themselves; that the  
 Reader may take a view of the whole work all toge-  
 ther.

From whence the conclusion of *Maimonides* will be  
 very evident (which is the best thing he says) that  
*The scope of the Book is, to establish the great Article of*  
*Providence; and thereby to preserve us from error, in*  
*thinking that God's Knowledge is like our Knowledge; or*  
*his Intention, Providence, and Government, like our In-*  
*tention, Providence, and Government. Which founda-*  
*tion being laid, nothing will seem hard to a man, what-*  
*soever happens. Nor will he fall into dubious thoughts*  
*concerning*

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*concerning God ; whether He knows what is befalln us or no ; and whether He takes any care of us. But rather he will be inflamed the more vehemently in the love of God ; as it is said, in the end of this Prophecy ; Wherefore I abhor my self and repent in dust and ashes. So say our Wise men ; They that act out of love, will rejoyce in Chastisements.*

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THE

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THE  
 ARGUMENTS  
 TO THE  
 Several Chapters.

## CHAP. I.

## ARGUMENT.

**T**HIS Chapter is a plain Narration of the flourishing condition wherein Job lived, before the envy and malice of the Devil brought upon him the sorest Calamities; which are particularly described, with the occasion of them, and his admirable Constancy under them: whereby he became as eminent an example of Patience in Adversity, as he had been of Piety and all manner of Vertue in his Prosperity.

fol. 1

## CHAP. II.

## ARGUMENT.

The first part of this Chapter is a continuation of the Narration, which was begun in the foregoing, of the Calamities which befel this good man; whom God suffered the Devil to afflict in his Body, as he had already done in his Goods and Children. And then follows a farther testimony of his Constancy, notwithstanding his Wife's angry and prophane accusation of the Divine Providence. Though, it is true, he was so much dejected to see himself reduced to this extremity of Misery, that neither he, nor his Friends that came to visit him,



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him, were able for several days to speak a word. fol. 7

### CHAP. III.

#### ARGUMENT.

Here begin the Discourses which Job and his Friends had about his Affliction; which are all represented, by the Authour of this Book, poetically; not, as hitherto, in a plain simple Narration, but in most elegant verse. And being overcharged with Grief, (without the least word of comfort from his Friends,) he that had for some time born the weight of his Afflictions with an admirable Constancy, could not contain himself any longer, but bursts out (to such a degree was the anguish of his spirit increased) into the most passionate Complaints of the Miseries of humane Life. The consideration of which made him prefer Death much before it; and wish that, either he had never come into the world, or gone presently out of it again, or, at least, might now forthwith be dismissed. fol. 11

### CHAP. IV.

#### ARGUMENT.

Eliphaz incensed at this Complaint of Job, instead of

condoling with him, and pitying the Miseries which had put him into this Agony, and applying fitting Lenitives to his Anguish; bluntly rebukes him for not following the good Advice that he used to give to others in their Adversity: and tells him, he had reason to suspect his Piety, because the Innocent were not wont to suffer such things, but onely wicked Oppressours; whom, though never so mighty, God had always humbled. Witness the Horims, who dwelt in Seir, (II. Deut. 12.) whom the Ancestours of Eliphaz (XXXVI. Gen. 11.) had overcome, though they were as fierce as Lions. To those Beasts of prey, of all sorts, he compares the Tyrants whom he speaks of in this Chapter, (v. 10, 11.) intending, it is likely, to remember him also of the destruction of the Emims by the children of Moab, (II. Deut. 10. 11.) and of the Zamzummims, (v. 20, 21.) who were rooted out by the children of Ammon, as the Horims by the children of Esau: from whose Grandchild Eliphaz seems to have been descended, and called by the name of the eldest Son of Esau. He tells Job also of a Vision he had, to confirm the same truth, That man's Wickedness is the cause of his Destruction. fol. 15

### CHAP.

CHAP. V.

ARGUMENT.

Eliphaz still prosecutes the very same Arguments; endeavouring to confirm it from the opinion and observation of other men, as well as from his own. And thereupon exhorts him to Repentance, as the surest way to find mercy with God; and to be not only restored to his former Prosperity, but to be preserved hereafter from the Incursions of savage people, or of wild beasts, and from all the rest of the Disasters which had befallen him. Of this he bids him, in the conclusion, to be assured; for it was a point he had studied. fol. 19

CHAP. VI.

ARGUMENT.

Job, not at all convinced by these Discourses, justifies the Complaint he made, (Chap. III.) which Eliphaz had now accused; maintaining that his Grief was not equal to the Cause of it. And therefore he renews his wishes of Death: at which though they might wonder who felt nothing to make them weary of Life; yet he had reason, he shews, for what he did; and one

more than before, which was their Unkindness: who pretended to be Friends; but by this rude Reproof of him at the very first, without so much as one compassionate word, or the least syllable of Consolation, shewed him how little sympathy they had with him in his Sufferings. These things he desires them to consider, and weigh the cause of his Complaint a little better, before they passed any farther judgment on it. fol. 23

CHAP. VII.

ARGUMENT.

Job proceeds still in the defence of his Complaint, and of his Wishes to see an end of so miserable a Life; which at the best is full of Toil and Trouble. And, since his Friends had so little consideration of him, he addressed himself to God; and hopes he will not be angry, if he ease his Grief by representing to him the Dolefulness of his condition, and expostulating a little with him about the continuance of it, and his release from it, fol. 28.

CHAP. VIII.

ARGUMENT.

The foregoing Apologies of  
Q Job,

Job, it seems, made little impression on his Friends : for, he had no sooner done, but another of them, called Bildad, continued the Dispute ; with as little intermission, as there was between the Messengers that brought him (Chap. I.) the sad tidings of his Calamities. And it doth not appear by his discourse, that he differed at all in his Principles from Eliphaz. For, though he give him very good Counsel, yet, he still presses this as the sense of all Antiquity, (v. 8.) that God ever prospers the Just, and roots out the Wicked, be they never so flourishing for a season. And he being descended from Shuah, one of Abraham's Sons by Keturah, (XXV. Gen. 2.) seems to me to have a particular respect, in this appeal to History, unto the Records, which *then* remained, of God's blessing upon that faithful man's posterity, (who hitherto, and long after, continued in his Religion,) and of the extirpation of those Eastern people, (neighbours to Job,) in whose countrey they were settled, because of their Wickedness.

fol. 32

## CHAP. IX.

### ARGUMENT.

Job allows what Bildad had well spoken in the begin-

ning of his Speech ; and very religiously adores the Justice, Wisdom, and Sovereignty of the Almighty : with whom he protests he had no intention to quarrel or dispute ; but only to assert the contrary Maxime to that which they maintained, That Piety will not secure us from all Calamities, which do not ever fall upon those that deserve them. Witness, on one hand, the prosperous estate of wicked Princes, v. 24. (particularly of one great Prince, who then somewhere reigned in their neighbouring countries) and, on the other hand, his own Infelicity, notwithstanding his known Integrity, v. 25. About this he confesses he was very much unsatisfied : though he knew it was in vain to argue with God about it ; nor would his Affliction suffer him to do it.

fol. 36

## CHAP. X.

### ARGUMENT.

In this Chapter the passionate Complaints and Expostulations with God, from which Job tells us (in the foregoing Chapter) he intended hereafter to refrain, break out afresh ; and he earnestly desires to know what his Guilt is : which God, who made him, he was sure could not but perfectly

fectly understand, if there was any; and needed not, for the discovery of it, to expose him to these severe Torments. Which, he still is of the opinion, may justify his Wishes of never being born, or of dying presently after. Though, those Wishes being vain, he acknowledges it is more rational to desire that God would be pleased to intermit his Pain a while: if He did not think fit quite to remove it.

fol. 42.

## CHAP. XI.

### ARGUMENT.

This Chapter gives an account of the sense of Zophar about the business in dispute. It is uncertain whence he was descended; but probably he dwelt upon the borders of Idumæa, (for there we find an ancient City called Naama, XV. Josh. 41.) and from thence came to visit Job in his Affliction. But instead of joining with him in his Prayer for a little respite from his Pain, (with which Job had concluded his last Discourse,) he calls him an idle Talker, and accuses him of irreverence towards God. Concerning whose incomprehensible Counsels, and irresistible Power, &c. he discourses with

great sense, and gives Job exceeding good Advice: but still follows the opinion of the other two Friends, that he would not have been so miserable, if he had not been Wicked.

fol. 46.

## CHAP. XII.

### ARGUMENT.

In this Chapter Job taxes all his three Friends with too great a conceit of their own Wisdom, which had not as yet, taught them common Humanity to the miserable. And lets them understand, that he need not come to them to learn, but might rather teach them the falseness of that Proposition, wherewith Zophar had concluded his Speech, concerning the Infelicity of the Wicked. For the contrary, he tells them, was obvious to sense, v. 7, 8, &c. And as for what Zophar had discoursed of the Wisdom and Power of God, he would have them know, that he was as well skill'd in those Points as the best of them, and understood as much of the History of ancient Times: particularly of the vain attempt at the Tower of Babel, unto which it is probable he hath respect in the 14. verse; as in all the following, he seems to have to what you read in XIV. Gen. 5, 6,

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7, 8. of the rooting out of those fierce Giants the Rephaim, and other such like barbarous and rapacious people; of the particulars of which we have now no Records remaining.  
fol. 49

### CH A P. XIII.

#### ARGUMENT.

From the foregoing Observations, Job still continues to assert, first, his own Understanding to be equal, or rather superiour, to theirs; who had better therefore learn of him, and know that God was not pleased to have his Providence defended by Untruths, nor to see men partial, though it was in His behalf: and secondly, his own Integrity to be such, that he would ever defend it against all Accusers, even before God himself. Whom he desires to take cognizance of the Cause, and to let him understand what the Crimes were for which he was thus severely handled. For he protests that he was ignorant of them; though the Punishments he had endured were more than sufficient to awaken the sense of his Guilt, he being almost consumed by them.  
fol. 54

### CH A P. XIV.

#### ARGUMENT.

The good man proceeds to plead with God for some mitigation of his Miseries, from the consideration of the Shortness of life, and the trouble that naturally belongs to it; which he thought might move Him, not to add any greater burthen of Suffering: especially, considering that when he is dead, he cannot come into the world again, (as the Plants do,) to receive the marks of his Favour. Which he hopes therefore He will bestow upon him here, notwithstanding the depth of his Misery, (which tempted him to the borders of Impatience, v. 13.) It being very easie for Him to remove his Affliction, though never so heavy, whose Power is so great, that He removed Mountains out of their place, and brought a Deluge, as we may say, of Sand (as they saw sometimes in their Neighbouring Countries) to overflow the most fruitful Regions.  
fol. 58

### CH A P. XV.

#### ARGUMENT.

In this Chapter Eliphaz renews the Dispute with more eagerness



*eagerness and fierceness than before; being very angry that Job slighted them so much, and thought himself so wise, (as he interpreted it,) that he disdained their Exhortations, and would not follow the Counsel they had given him, of Confessing his Sins, and and praying to God for Forgiveness: (V. 8. VIII. 4, 5, 6.) But (except this one Argument, that he need not be ashamed to confess his Guilt, when he considered how prone all men are to sin) there is nothing new in his Discourse: but he merely urges what he had asserted at first, from his own and the wisest mens observations, That they are not the Good, but the Wicked, whom God punishes with such Calamities as now were fallen upon Job. And with great ornaments of speech he most admirably describes the Vengeance which God is wont to take upon impious Tyrants: having his Eye, I suppose, upon Nimrod, or some such mighty Oppressor.*

fol. 62

## CHAP. XVI. ARGUMENT.

*Job reproves the vanity and obstinacy of Eliphaz, in repeating the same things over again, and still persisting in his inhumanity,*

*tho' he saw his Case so pitiable. Which he again describes, to make him sensible how unworthily he was treated by him and the rest of his Friends: who, in effect, joyned with his Enemies; who took this opportunity to rail at him. Whereas there was no Crime of his appeared to justify their Accusations, and to make good Eliphaz his Argument: which signified nothing, unless he meant to say, that Job was like that wicked Tyrant of whom he had discoursed. Which was so far from any shew of truth, that he protests he never hurt anybody, and was always a sincere lover of God, &c. v. 17, 18. The truth of which God knew; to whose Bar he appeals from their unjust Sentence.*

fol. 68

## CHAP. XVII. ARGUMENT.

*Here Job desires he may be tried presently before God's Tribunal, his Life being just upon the point to expire, as he had said in the end of the former Chapter; and continues to urge again in this, because his Friends were very unfit Judges in his case, and had passed such a Sentence upon him, as upright men would never approve of. Whereby they*



had given him a new Vexation, to hear them talk so idly, and put him in hope of recovering his Happiness, if he would follow their Admonitions; when they saw him just dropping into the Grave, which was the only thing, he saith, that he could hope for. fol. 73

### CHAP. XVIII. ARGUMENT.

In this Chapter Bildad again takes up the Dispute, and pretends to reply to what Job had said. But I do not see any thing new, saving the description he makes (as Eliphaz had done before him) of the Ruin which shall inevitably fall, according to the fixed rules of Providence, (so he fancies) upon the Wicked and his family; notwithstanding all the assistance that his Friends and Allies can lend him for his Preservation. And this he seems to imply was the fate of Job; whom he doth not so much as exhort to repentance, (as he had done in his former Discourse Chap. VIII.) being very angry with him, that he had no higher esteem of their Wisdom. fol. 75

### CHAP. XIX. ARGUMENT.

The purpose of this Chapter (in which Job replies to Bildad) is to shew, that it would be sufficient for him also merely to repeat the same things, as they had done in Ten Discourses: But the more to aggravate their want of Compassion, or rather Cruelty, towards him, he represents several new things, which made his condition more deplorable than he had hitherto said. One of which was, that he could not tell the Reason why God dealt thus with him: who notwithstanding was so gracious, that in the depth of this Misery and Anguish, He affords Him a glimmering of comfortable Hope, (which began now to appear in his Soul, and which he had hitherto wanted,) that God would at last take pity upon him, and shew his Friends their error by restoring him to his former Health and Splendour. That seems to be the literal meaning of 25. and 26. verses, and of the two next that follow: where, among other things, he says he doubted not but his Redeemer should stand at the last upon the earth, (so it is in the Hebrew, the word day not being there,) that is, quite overcome the Devil, and deliver

*liver from these Distresses; like a mighty Conquerour, who keeps the field, when all his opposers are routed and fled away. But in this he was, as S. Austin calls him, eximius Prophetarum, and prophesied of the Resurrection of the Body at the last day.* fol. 79

CHAP. XX.  
ARGUMENT.

*The abrupt beginning of this Speech of Zophar shews that he was in a passion; which, though he pretends to bridle it, would not let him calmly consider the Protestation which Job had made of his Innocence. But he goes on in the old Common place of the certain Downfal of the Wicked, be he never so powerful and well supported. Which he illustrates indeed after an excellent fashion, with great variety of Figures, and remarks upon Histories as old as the World. In some of which he had observed, that the Wicked after their Fall had made notable attempts to get up again; but by the hand of God were so crushed, that they could never rise more. All the flaw in his Discourse is this, (which was common to him with the rest,) that he imagined God never varied from this method;*

*and therefore Job, without doubt, was a very bad man, though it did not appear he was, any other way, but by his Infelicity.* fol. 85

CHAP. XXI.  
ARGUMENT.

*To bring this Dispute to a speedier issue, Job (after a short preface, reproving their Incivility) comes close to the business: and doth not content himself merely with denying what they had said, but shews them where the fallacy in their Discourse lay; viz. in concluding an Universal from some Particulars. For he maintains, from as good History and Observations as they could produce, that, though God do make some Wicked men such examples of his Vengeance, as they had said, yet He lets others, and they of the vilest sort, Atheists and Deriders of Divine Providence, live prosperously; and die peaceably, and have stately Monuments built to perpetuate their Memory. In brief, he shews there is great variety in God's proceedings about the Punishment of the Wicked; which makes them so bold as they are in their Impiety. And seems to have respect to the History of Ishmael, who was a wild, or barbarous*

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barons, man, grasping at all he could lay his hands on, and persecuting Isaac; and yet had XII Princes descended from him, settled in their several Fortresses, as we reade XVI. Gen. 12. XVII. 20. XXV. 16. And it is possible, to the History of Eliphaz his own Country: Esau his Ancestour being very rich, (XXXVI. Gen. 6. 7.) and having many Dukes, whose posterity afterwards advanced themselves to the title of Kings, that sprang from him, before there was any King over the Children of Israel. XXXVI. Gen. 15. 31. fol. 91

### CHAP. XXII. ARGUMENT.

Though Job had clearly stated the Controversie in the foregoing Chapter, yet Eliphaz would not yield; but begins the Combate a third time, without any ground at all, but a pure mistake, as I have expressed it in the first verse. And to avoid the Reproof, which had been given him, of repeating merely the same things; he now brings in a catalogue, though without any proof, (so much was his anger and bitterness increased,) of the particular Sins, both against God and against his Neighbour, of which he sup-

poses Job to have been guilty. Else, he still boldly concludes, God would not have punished him with such severity, that there was not a greater instance of his Indignation to be found any where; unless it was in the Old World, and in Sodom. Yet he hath so much Moderation, that he invites him at last to Repentance, and promises him the happy fruit of it; as he had done in his first Speech, but not in his second. Nay, he tells him, in conclusion, for his encouragement, that he should be able to doe as much for a Nation, as Ten righteous men, could they have been found there, might have done for Sodom. fol. 97

### CHAP. XXIII. ARGUMENT.

To the foregoing Discourse of Eliphaz Job thought at first to make no Answer, but only by complaints of their Injustice, and fresh Appeals to God: by whom he desires, more earnestly than ever, to be tried; being assured that He would acquit him. And though for the present God was not pleased to give him audience, (of which he complains with too much passion;) yet he maintains that hope, which began to appear in his Soul,

*Soul, (in his last Discourse with Bildad Chap. XIX.) that God would at last clear him from all the Aspersions which were cast upon him. fol. 103*

CHAP. XXIV.  
ARGUMENT.

*Upon farther consideration Job thought good again to confute their rash Assertion, about the Plagues which always befall the Wicked, by an Induction of particulars that prove the contrary. Among which, the wild Arabs he tells them, are a notorious instance, whose profession is Rapine, and yet they thrive and prosper in it; v. 5, &c. And so do the more civiliz'd Oppressours, of whom he says something before, and again v. 11, 22. Where he seems to reflect upon hard Landlords, and griping Merchants and Traffiquers in cities. To whom he adds Murderers, Adulterers, Pirates, with several other wicked Villains, (in the conclusion of the Chapter,) who notwithstanding die like other men, and are not called to an account, for their enormous Crimes, in this present World. fol. 106*

CHAP. XXV.  
ARGUMENT.

*The foregoing Discourse of Job, in the XXIV. Chapter,*

*was so undeniable, that Bildad begins to break off the Dispute. For he says not a word to it; but only advises him to speak more reverently of the Majesty of God, than, he imagined, he had done in his appeal to him Chap. XXIII. fol. 112*

CHAP. XXVI.  
ARGUMENT.

*Job hearing Bildad wander so far from the business, derides his grave affectation of Wisdom; and tells him that tho' he talk'd as if he thought himself fit to be a Coadjutor to God Almighty, yet as his Discourse was impertinent, so it was but mean and flat, in comparison with what he was able to speak himself, concerning the Omnipotent Wisdom of God: which he sets forth in a far more lively manner. fol. 113*

CHAP. XXVII.  
ARGUMENT.

*As Bildad began to decline the Dispute, so Zophar quite gives it over: either looking upon Job as incurably obstinate, or (as we might more charitably conceive, were it not for what we read XXXII. 1.) being convinced he had more reason on his side. Whose silence so raised the spirit of Job, that he now triumphs over his Opponents: as the word*

MAS.

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*MASHAL*, which we render *PARABLE*, may denote: For it signifies among the Hebrews, an elegant ingenious kind of speech; excelling, and, as it were, domineering over, all other, in its pithiness, or neatness, or some other rare quality. Such is the following Discourse of Job, which begins (in this Chapter) with a vehement Protestation, that he would never desert his Plea; nor yield to their Doctrine, that a remarkable Vengeance always attends upon Wickedness in this World: though he grants, and largely here asserts, that sometimes there doth. fol. 116

### CHAP. XXVIII.

#### ARGUMENT.

The Connexion of this Chapter with the foregoing, I hope I have truly expressed in the 1st. verse. And that being found, it is not difficult to see at what it drives; viz. to stop the busie Enquiry of mankind, who are very wise, he shows, in other things, but have not wit enough to comprehend the reason why God doth not inflict those Punishments upon all Wicked men, which fall upon some. It is not needful to set down here, how this Argument is managed, (with such admirable elegance of

words, and such weightiness of matter, as make it deserve the name of *Mashal*, Parable, or Proverb) because it will sufficiently appear in the Paraphrase. fol. 120

### CHAP. XXIX.

#### ARGUMENT.

To such Discourses as these, Job presumes his Friends would have given greater attention, than it seems they did, had not the Vileness of his present condition made his Speeches also contemptible. And therefore he puts them in mind, with what reverence all his Orations were formerly received, by great and small: wishing God would restore to him those happy days; and inserting, all along, some remarkable instances of his Integrity (especially as a Judge) in the height of his Princely Prosperity. When he had an uncontrollable Power to doe as he pleased, and yet never abused it; but employed it constantly for the defence and Comfort of the meanest people in his Province. fol. 126

### CHAP. XXX.

#### ARGUMENT.

From the foregoing account of his ancient Splendour, he takes



## The Arguments to the Chapters. 235

takes occasion to annex a noble's elegant description of the Vileness of his present condition. Hoping that the consideration of such a prodigious Change (which he represents in several particulars, and not without some touches still upon his Integrity) might at last move his hard hearted Friends to some compassion towards him: especially, when they saw how near he was to his Grave, notwithstanding all his Prayers to God for relief.

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### CHAP. XXXI.

#### ARGUMENT.

It was possible his Friends might make quite another use than Job intended of the relation he made of his miserable Condition, in the Chapter foregoing: and therefore, lest it should harden them in their old Error, and they should take what he had said to be an argument of his Guilt; He gives in this Chapter a large and particular account of his Integrity, which in general he had so often asserted; laying his very soul, and the most secret Inclinations of it open before them; together with the Actions of his whole life, in his private capacity, (for of his publick he had spoken before Chap. XXIX.) both in respect of his Neighbours, of

all sorts, and in respect of God. To whom he again most solemnly appeals; in the conclusion of his Discourse, that he did not boast of more Vertues than he had; but would most gladly be tried before him; by some impartial Judge. I need not here enumerate his Vertues, because they are plainly and distinctly expressed in the Paraphrase; and I do not pretend to give the intire contents, but the design only, of each Chapter.

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### CHAP. XXXII.

#### ARGUMENT.

\* It appears, by the 15. verse of this Chapter, that there were several other persons present, besides those that are named, when this dispute was held between Job and his three Friends. Among whom there was a young man named Elihu; who was either a Syrian, (in which language this Book was first written, and translated by Moses into Hebrew, says the Authour of the Commentaries under Origen's name,) descended from the second Son of Nahor, Abraham's Brother, XXII. Gen. 21. or an Idumæan, of the same Country with Eliphaz the Temanite, XXV. Jer. 23. I have made him a Syrian in my Paraphrase, because he is

said



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*said to be of the kindred of Ram: by whom we are to understand either Aram, or, as the Hebrews think, Abraham; by whom such Wisdom and Piety might be promoted in his Brother's Family, as is apparent in Elihu. Who, tho' much inferiour to the rest in years, (for which reason he had held his peace thus long,) yet he was much superiour to them in Knowledge. Which he discovers in the judicious Censures he here passes, not only upon the three Friends, but upon Job himself: whom he hath nothing to charge withal, relating to any Crime committed before this affliction beset him; but thinks he had not managed the Dispute about it with so much Calmness and Submission to God as became his Piety. In this he differs from those that spake before him: For I do not find that he blames him for any Miscarriages, but those only which he observed in the heat of his Disputation; and he spends his time, rather in justifying God, than in carping at Job, as the other had done. fol. 143*

*Friends had said, as sufficiently confuted by Job in his Dispute with them,) and tells him; first, that he was the man who would now plead with him in God's behalf, (as he had oft desired,) and that he was no unequal match for him. And then begins to reprehend those passages which he thought were blameable in Job's Speeches; particularly his insisting so much upon his Integrity: which, though true, should not have been mentioned without due acknowledgment, that the Sovereign of the World had done him no wrong in thus afflicting him; and that it was not fit for him to question the Wisdom and Justice of God's Providence, because he did not understand it. For the care of God over Man and his kindness to him, he shews, is so apparent, upon so many scores, that it ought not to be denied because of the unaccountable Afflictions that may befall us; which we ought rather to think are one of the ways whereby He doth Man good. fol. 148*

### CHAP. XXXIII. ARGUMENT.

*Here Elihu addresses his Speech to Job alone, (for he rejected all that the three*

### CHAP. XXXIV. ARGUMENT.

*Here Job shews himself a far more humble and teachable person than his three Friends:*

Friends: for, though Elihu had invited him to make what exceptions he pleased to his Discourse in the former Chapter, he would not open his mouth; because he plainly saw that Elihu had hit upon the thing wherein he was defective. And so this young man proceeds to carry the Charge a little higher, and tells him, with more sharpness than before, there were some words in his Discourses which sounded in his ears, as if he accused God's Justice and Goodness. For what else did he mean when he complained that God did not do him right; and that he destroyed alike both good and bad? Which rash Assertions he overthrowes from the consideration of the Sovereign Dominion, Power, Righteousness and Wisdom of God: and represents to him what behaviour and discourse would have better become him, than that which he had used. fol. 154

### CHAP. XXXV. ARGUMENT.

Job still keeps silence, notwithstanding that Elihu had made the harshest construction of his words; because he was sensible he meant him well, and had now, in the conclusion of his Discourse, given him

very wholsom Counsel; and, allowing his Integrity, had only charg'd him with some unhappy Expressions, which had fallen from him when he was in great anguish of spirit. Which, I suppose, was the reason he doth not contradict him, tho' he continue here in this Chapter, to fasten the very same harsh sense upon his words, v. 2, 3. Which he refutes from the consideration of the infinite disproportion there is between Man and God; who is never the worse indeed for any Evil, nor at all the better for any good that we do: and yet hath such a Love to Mankind, that it is certain He would not have them miserable, but takes care for their relief when they are oppressed, if they address themselves, as they ought to Him. fol. 161

### CHAP. XXXVI. ARGUMENT.

Having reprehended some of the unwarrantable Expressions in Job's Discourses, (which he himself would not justify,) Elihu comes closer to the business, and speaks to the very Cause it self. Shewing from the Nature of God, and the Methods of his Providence, that if Job had, instead of Disputing, submitted himself humbly to God's Corrections, He

*He would have delivered him: (it being as easie for Him to lift up, as to cast down :) And that his not discerning the Reason of his Corrections, (which Job had made a great cause of his Grief, XIX. 7.) ought not to have hindred his humble Submission; because we are not able to comprehend any of the Works of God, which we see every day, and acknowledge to be most excellently contrived. fol. 164*

### CHAP. XXXVII. A R G U M E N T.

*Elihu continnes his Speech, which he had begun before, concerning the incomprehensible Works of God: and limits himself chiefly, as he had in the foregoing Chapter, to the Wonders God doth in the Clouds. To which, at last, he subjoyns the amazing extent, brightness and firmness of the Skie; in which the Sun shines with a lustre, which we are not able to behold. And thence concludes, that the Splendour of the Divine Majesty is infinitely more dazzling, and that we must not pretend to give an account of his Counsels. fol. 170*

### CHAP. XXXVIII. A R G U M E N T.

*What Elihu had said concerning the Divine Majesty, in the 22. verse of the foregoing, God declares to be true, by a sensible demonstration, as I have expressed it in the first Verse of this Chapter. In which God appears himself as a Judge (according to Job's repeated desires) to decide this great Controversie. And taking up the Argument begun by Elihu, (who came nearest to the truth,) and prosecuting it in unimitable words, (excelling his and all other mens in the loftiness of the style, as much as Thunder doth a Whisper,) He convinces Job of his Ignorance and Weakness; by shewing him how little he understood of the most obvious things in this World. Intending from thence, at last, to infer that he who found himself puzzled, when he went about to give an account of the meanest of God's visible Works should not presume to penetrate into his secret Counsels; nor question his Goodness, no more than he could his Wisdom and Power, tho' he knew not why he was afflicted. One instance had been sufficient to bring Job to a Non plus; but He heaps up abundance, to humble*

*humble him the more, when he saw how much cause there was for it: whether he considered the Earth, or the Heavens; the Sea, or the Sun; things contained in the bosom of the Sea, or in the bowels of the Earth; especially all the Meteors (as we call them) which are formed in the Clouds, and the Constellations in the higher Regions; together with the Beasts upon the earth, and the Birds which fly in the air; one of each of which he mentions in the end of this Chapter.*  
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## CHAP. XXXIX. ARGUMENT.

*This Chapter continues the Discourse begun in the latter end of the foregoing, concerning God's Providence about Beasts and Birds. And to the Two before mentioned, he adds Seven more. First, the wild Goat or Hinde, whose hard labour among the rocks God is wont to help and promote (as the Psalmist observes XXIX. 9. and other Authours agree) by a clap of Thunder; the terrour of which puts her into such an agony, that she presently excludes her young one, which sticks in the birth. Then he mentions the wild Ais; and after that a tall Creature in those Countries called Reem: which we render an Unicorn; but Bochartus hath proved to be a two-horned Goat in Arabia of great strength, with an erected head and ears. Of the rest I need say nothing here, they are so well known.*  
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## CHAP. XL. ARGUMENT.

*Job modestly declining to say one word, in his own defence, (though he was graciously invited by God to speak, if he had any Plea remaining,) is still more humbled by a plain declaration from the Divine Majesty, that Elihu had reason to reprove him for his Immoderate Complaints, (which some might look upon as an Accusation of God's Providence) and for maintaining his own Righteousness so much and God's Righteousness so little, in the Dispute he had with his Friends. Shewing him withal, that he was not sensible enough of the infinite Distance and Inequality between him and God; when he desired so vehemently to argue his Case with Him, that he forgot to make those Submissions to the Divine Majesty, which had better become him. This Disproportion is most lively represented and illustrated, by an admirable description of the strength of the BEHEMOTH, a word of Egyptian termination; signifying, not the Elephant) which seldom lies down, and never among reeds, as this doth, v. 21.) but a creature in that Country called by the Greek Writers Hippopotamus, i. e. River-horse. For it appears by the Second book of Esdras, Chap. VI. v. 49. that the Hebrews reckon Behemoth, not among the Land-creatures, but among those belonging to the Water, which were created on the fifth day. And there is none, that*  
we

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*we know, of that sort, to whom the Characters here mentioned belong, but the Creature now named.*

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*of his Creatures. That use he himself teaches Job to make of this description, v. 10, 11, 12.*

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### CH A P. XLI.

#### A R G U M E N T.

*In this Chapter another Creature of vast bigness and strength is described, called in the Arabian language LEVIATHAN. By which we are not, in this place, to understand the Whale; because that Fish is not armed with such Scales as Leviathan is here said to have, v. 15. nor is impenetrable, as every-body knows; and, to say no more, never creeps upon the Earth, which is part of the description of this Leviathan, v. 34. Whereby we are therefore to understand the Crocodile, (to whom every part of this description exactly belongs,) a Creature as big again as a Man of the greatest stature, and in some places vastly greater: there having been Crocodiles seen of twenty, nay forty foot long; and in some places of an hundred. To this fierce and untameable Creature God sends Job that he might learn more Humility, than to contend with his Majesty; when he saw how unable he was to stand before one*

### CH A P. XLII.

#### A R G U M E N T.

*This Chapter concludes the Book, with an account how Job compleated the submission which he had begun before to make to God. Whose Pardon he sorrowfully begs; confessing and repenting of his Fault; and resigning himself intirely to be instructed by Him: but resolving never hereafter to complain, nor to move any questions about his Providence. This Repentance God accepts; and for his sake grants a Pardon also to his Friends, whom he condemns as more faulty than Job. Who after this receives extraordinary marks of God's Favour; and hath such an ample Recompence made him for his Losses, as may encourage all posterity to persevere in well doing and patient suffering; believing stedfastly that nothing can be done or permitted by God without much reason, (whose Wisdom shines so gloriously in all his Works,) and humbly expecting a comfortable issue out of all our Troubles.*

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T H E E N D.

